

THE
PLAINE MAN
Spirituell Plough.
CONTAINING THE GODLY
and Spirituall Husbandrie.

Wherein euery Christian
ought to be exercised, for the happie en-
crease of fruite, to eternall life.

By I. C. Preacher of the Word.

John Carpenter
Jerem. 4. 4.

*Plough' up your fallowed ground: and sowe not among
the thornes.*



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TO THE RIGHT

EVEREND FATHER IN GOD,

my very good Lord, *William Cotton*, Lord Bishop of
Exon. *Grace, mercie, peace, and Pie-*
tie, in Iesu Christ.



Ptolomeus Philadelphus, king of *Ae-*
gypt, (Right Reuerend Father)
asking his frend, whom he had
inuitd to his Table, what was
the greatest glory of a Man : recei-
ued of him this answer: *Timan*

ton theon : To honour God : that not so much with
gifts and sacrifices, as with the Pietie of minde,
and a godly purpose. Which saying, not onely
Ptolomeus (being a right wise & learned Prince)
well approued ; but also those Philosophers
which frequented his Presence, with great
constancie, both published and praised. Like-
wise, among the diuine Oracles of the wisest
Græcians, this was celebrated for a Principle,
Εποὺ Θεὸς ; *Imitate God* : as that whereby men
might be incited to acknowledge, to loue, and
to worship the highest Maiestie. As the former
hath an affinitie with that godly *Affixe* of *Sal-*
omons last Solace ; *Feare God, and keepe his comman-*
dements. And the latter, a resemblance of *S. Pauls*

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exhortation : *Bee yee followers of God, as deare children* : so, in either, that heroicall grace (I meane Pietie) is highly aduanced, and no lesse commended vnto men, and that con-
 dignelie : for beeing the daughter of the hea-
 uenly *Lógos*, a right soueraigne Princeesse,
 and of beautie, *incomparabiliter pulchrior, quàm Helena Græcorum*, (as Saint *Augustine* saide
 of the *Veritie*) shee is also (after *Platoes* defi-
 nition), the perfect knowledge of the diuine
 worshippe : also the beginning, the middle,
 and the end of mans life: tollerating the things
 before spoken of, hoping for that which is
 promised, teaching that which is comman-
 ded, mittigating the enormities of this world,
 wherein a man hath his Crosse; and leading
 him to eternall life, wherein is his Crowne.
 This is the same (after Saint *Pauls* affirmati-
 on) which is to the Diuines the greatest my-
 sterie: to the contented, the richest treasure: to
 men of most vtilitie, and that which (indeede)
 hath all the promises both of this life, and
 of the life to come. Neither is the greatest
 wisdom in all the world, which hath not
 anie combination with Pietie, of higher esti-
 mate, then that Religion which hath no wise-
 dome:

dome: for as the one among men is meere superstition (as that zeale which hath no knowledge): so is the other before God; verie foolishnesse, and euermore liable to the sense of that resolute iudgement *perdam sapientum sapientiam*. Finally, this is that Soueraigne Seede of the highest Power, without the which, there is placed no certaine difference betweene a man and a beast. *Hæc enim sola* (saide Lactantius) *differentes homines à belius facit, & quam, qui non admittit, alienus à natura hominis, vitam pecudum sub humana specie vivit.* Therefore, Pietie being in nature so good, in beautie so excellent, in mysterie so high, in price so inestimable, in vse so profitable, in request so necessarie, and in the ende so glorious; shee hath not onely enamored her friendes, and furthered her followers: but at this time perswaded these, and semblable productions, so correspondent to Veritie, against the synister oppositions of the maleuolent foes.

Moreouer, for that Pietie is that Soueraigne Seede, appointed by the decree of the most Holy, to be sown in the heart and minde of man; cōparable to that ground, which without the

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help of the Plough & manuell industrie, is nei-
 ther fit for the seed, nor apt to beare fruit, for the
 desire of vvhich good effects, the causes should
 not be neglected. I haue thought it as necessarie,
 as it is profitable, & no lesse my duty, not only
 to affect this kind of Georgy with the spiritual
 good husbād: but also with the Plough-wright
 to assay the framing of such an *Aratre*, as wher-
 by my Lords field in this seed time, may be the
 better cultured, manured & prepared: the which
 I resolved might the sooner bee performed by
 placing (in a meet *Antithesis*) the image of Impi-
 eties Plough, & manner of husbandry opposit
 to the same: so that, as vertues are best discerned
 by the consideration of vices, & the cleare light
 esteemed in respect of vgly darknes: the wicked
 Hag *Kakia* might be abandoned, in the due re-
 gard of noble *Eusebia*, worthy to be honoured.
 And that being done in this form & frame, and
 my self priest to expose the *Plough* (by Gods help)
 to the Lords Land, I presumed to dedicate the
 same to your good L: and at this time to presēt
 it, as a grateful gift of this new yeere, the which
 I wish to be prosperous vnto your L: and the
 whole Church. And herevnto was I iustly mo-
 ued (in my cōceit) as for many others: so chiefly
 for

DEDICATORIE.

for these 3. causes: First, for that, as I considered your L: high calling and like place in this particular part of the Church, ouer which the Holy Ghost hath made you Ouerseer: ye are beyond many others so much the more excited to regard the good directiō of the *Plough*, the which is then best performed, when respecting rather *Onus*, the *Honos*, with that good *Elder*, who in lieu of the first, deserues well the second: ye vrge on the Lords worke, for the benfit of the Church, the example of others, & the praise of the right Lord of this land. Secōdly, I was willing in this sort (though ouer audacious) to expresse, as my gratefull mind & duty: so my hearty good will towards your L: whose fauors I haue so often enioyed, as well for others, as for my selfe: the which, seeing it was not so easie for me to obtain that wherewith to requite, as to desire it (as *Nazian* also said in the like) I was willing to offer, thogh not gold with the wise *Magi*: yet with *Peter & Iohn*, such as I had. Thirdly, of all other my labors in the Church, I was the looner moued to commend this *Georgie* vnto your L: because, when sometimes it pleased you to yeeld me audience in the assembly of my brethren at your visitation, I then briefly intimated that in effect,

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effect, which I haue since conceived & thus
brought forth: hoping that as it was on that oc-
casion well meant of my part, and not disliked
either of your L. or any other learned and then
godly hearers: so eftsloones, these fragmets col-
lected, with some others of semblable nature,
subiect and qualitie in this method digested,
will seeme neither harsh to your hearing, nor to
your presence vnpleasant. It may therefore well
please your wisdom to accept of my good
meaning, to pardon my defect, and admit my
present; and Pastorlike to protect this *Spirituali
Plough*, as wherby the Lords land may be well
tilled, the husbandry furthered, the worke desi-
red, & the highest glorified. In this hope, I hum-
bly take my leaue, committing my present to
your Lordship, and the same with that right
worshipfull and vertuous Matron (*Mistress
Cotton*) and al yours to the heavenly Landlord,
who be blessed for euer. *Norleigh in De-*

non. this first of *Ianuary.* Anno

salutis. 1606.

Your good Lordships to be commanded
in all dutie,

JOHN CARPENTER.



THE PLAINE

mans spirituall Plough.

CHAP. I.

God speede the Plough.



HE that well beginneth
(for the most part) well
succeedeth, as that Buil-
der which best plottereth,
best prospereth : And
truly, wel he beginneth,
and soundly he plot-
teth, who, remembering
his Creator the sooner
in his youth, beholdeth
his face, and seeketh in all his endeuours to glorifie
his blessed name.

This method hath our heavenly and most fear-
ned Schoolemaister taught and prescribed vs in his
doctrine : First seeke yee the kingdome of God and his
righteousnesse, and rightly obserued the same in his
life and actions, for our imitation, when (according

*A good be-
ginning hath
the like end.*

Ezek. 12. 1.

Psal. 16. 8.

to the prophesie of the sweet Psalmists of Israel (*He set Iehouah before his face*, who therefore stonde at his right hand to the ioy of his soule, and stabilitie of his glory, when others fell. And heere is both standing and falling, for where this rule is not holden, the waight of the walls (as laide on a sandie foundation) is with *Nimrods Babel* subiect to a sodaine downe fall. The very sweete Spowfesse (whom King *Saloman* bringeth in reporting her aduentures) seeking for her Soueraigne, found him not, because she obserued neither the due time, nor the true maner thereof: *For shee sought him in her bed by the nights*: that is, in voluptuousnesse and securitie, signified by the bed, and by ignorance and errors, noted by the nights.

Gen. 11. 9.

Cant. 1. 3.

Iob. 21. 6.

In like maner (as the Euangelist tels it) the Apostles of our Lord (not yet fully confirmed) went forth to fish, and caught iust nothing, for that *they laboured in the night*, neither regarded to cast forth their nets on the right side of the Shippe. But that the holy Spowfesse might best finde him whom her soule loued, she is taught by the watchmen, how, where, and to what ende to seeke him: and that those vnfortunate Fishers might catch, — they are aduised by their Maister, both to labour in the bright morning, and to *cast out their nets on the right side of the Shippe*: that is, to labour with knowledge and integritie, as such as are beautified with *Vrim* and *Thummim*.

The Lord GOD, willing that wee should take this course without feare or fainting, as well
for

for the obtaining of things necessarie, as for the comfort of our soules and glorie of his name, *God will that we should pray vnto him at the beginning of our labours.* commandeth vs to call vpon him: to aske, to seeke, to knocke, yea, and to continue this exercise.

Next, to encourage and animate our spirits, he hath promised to heare vs, and to grant that whatsoever wee shall aske or desire of him, in the name of Iesus.

Thirdly, the Lord, being as good as his word, granteth and giueth, vnto such as call vpon him, euen his holy Spirit, and all things needfull, as well for their bodies as for their soules. Fourthly, as the necessitie of man prouoketh it, so is the exercise of holy prayer most sweete and comfortable. Therefore the godly in all ages haue bene in this much delighted, and felt the greatest solace in the midst of their greatest afflictions, perswading, that as they set the Lord before their eyes, hee was to them as their father, both willing to blesse, and declaring his power to preferue them: and therefore praying vnto him, they call him their father in the heauens.

Noah, the eight Preacher of righteousness, as he before faithfully depended on the Lord his God, from whose grace he had both comenced and proceeded in that great work of the Arke, wherein Gods glory and *Noahs* faith did appeare: So comming forth thereof, hee adventured not his husbandry vntill he had built an Altar to the Lord, and laide thereon his oblations, to the honour of his name. *Gen. 8. 20.*

Gen. 12.7.
Ex. 24.14.
J. 28.20.

Act. 1.14.

Abraham, being called out of his owne countrie by the Lord, euer placed him in his eyes, offered Sacrifices vnto his Grace, and thence proceeded to the performance of his word. Also his seruant *Eleazar*, being sent from him with a charge in the Diuine feare, first innocated the Lord; desiring him to prosper his iourney. The same rule obserued *Moses*, *Dauid*, *Saloman*, and other the godly of those times. In the new Testament, we haue the blessed examples, not onely of our Lord Iesus praying to his father; but also of his holy Apostles and Disciples, who gladly learned and followed him therein. In the first of the Acts, when they had assembled about the choyce of *Matthias* in *Iudas* place, they had not onely Preaching, an orderly choyce of persons, and casting of Lottes; but also (and that chiefly) prayers, as where by they might moue the Lord to supply and to effect that, which neither themselves, nor any other (without his holy hand) was able to performe for his glory.

An example
for vs to seek
the Lord be-
fore all
things,

All the which was purposed and done, not onely for them then; but also for vs now, and chiefly for the Teachers and Ministers of the word; that they might not onely bee willing to bestowe their studies and endeouours to Preach and divulgate the word; and the same to confirme by their owne godly examples: but also both to prefixe and affixe meete prayers to the same; thereby to desire the Diuine ayde, by whose grace and blessings those labours of theirs in his Vineyarde and husbandry,

husbandry, might bee made fruitfull: yea, and that wee might knowe, whether they either teach others, or heare others teaching them, there is no fruite or encrease to be presumed or expected from the power or practise of man, but from the Lord, who onely giveth both to the speaker, and also to the hearer, not onely a tongue to speake, and an eare to heare, but also that fruite and profit of either, as whereby his name might bee glorified, and themselves edified and comforted for eternall life.

Moreover, the very heathen Poets, and wisemen *The heathen* of the Gentiles, haue not neglected, but most care- *how they be-* fully regarded to begin their workes with the Inno- *gan.* cation of those diuine powers which they most affected & worshipped, as if to whose graces (they were perswaded) their labours and studies might enioy the happier fine: whereof followed this Distich. *Ab Ioue sis or sum, ne Serpens det tibi morsum.*

And therein, howsoeuer some haue vainely hunted after the praise of worldly men, the better sort (as *Philemon, Socrates, Plato*, and such) did euer byme at the Glorie of the highest power, the which they placed for the chiefe scope of their labours, and therefore from thence expected ayde, and continuall assistance.

But by how much greater the worke in action was of estimatiō, so much the more regard they neuer had of this ground-plot: knowing, that as the weaknesse of humane abilitie and slenderesse of mans witte, coule neuer of it selfe effect any thing

*The best com-
mencement.* of the meanest request, much lesse that which is of
the noblest regard: so also (as wisdom, reason and
experience teach) things well begun haue common-
lie like successes: and that the good beginnings are
taken from the diuine grace, wherein the greatest ac-
tions haue bene enabled with the semblable re-
gard.

*The waight
of the matter
in hand. vz,
Pietie.*

This when I also well weighted, I thought it a mat-
ter most vnseemlie and nolesse sinful to aduenture,
this present worke, without holy inuocation: yea,
much I doubted, lest that without this one thing, I
should not only transgresse in manie things: but also
setting the building, not on the Rock, with the wise
man, but with the foole on the sand, the waight
of the walles would haue fallen to the ground: and
so much the sooner, for that the worke now ende-
uoured is both exceeding great, and the degree ther-
of excellent high: for behold, this is that which apt-
ly concerneth the supreme magnificency of the most
princely Ladie *Pietie*, of whose right nobilitie I per-
swade, euery man who hath been schooled either in
the knowledge of God, or of himselfe hath happi-
lie heard, and with whose laudable graces, whoso-
uer is truly adorned, is both honored with God, &
well commended of all good men. And this I am
sure ye will confesse together with me, when yee
shall a right vnderstand both the nature and vtilitie
of this Soueraigne Princess by her plaine descripti-
on, but the more when ye shall be moued to enter-
taine and embrace the sweete influences of her glo-
rious vertues.

Now

Now, if ye aske mee what I vnderstand by this word: I answer, not only that *Philosophe*, or louing affection, whereby a man loueth, honoureth, reuerenceth, gratifieth, and dutifully regardeth his father, mother, brethren, kindred, Country, and such as haue thereby well deserued (according to the definition of the Philosophers) but also, & that chiefly, that most reuerend, holy and true worship of the most high God, and the true loue and right regard of dutie towards all men; whose originall and fountaine the whole scriptures diuinely inspired, haue drawne not from the nature, wit, abilitie, or policie of fittull man: but from the verie spirit of truth, as an influence of the highest heauens, comprehended in the feare of God, expressed in Faith, Hope, and Charitie, & hath his Myserie exceeding great: for vnder the same, not onely God is manifested in the flesh (as *Paul* the holie Apostle affirmeth): but also there lye couched great safetie, great wealth, great vtilitie, great glorie. Thereof the auncient *Hermes* knowing the safetie, protested that, *Mia Phylake, Eusebia, &c.* Pietie is that onely keeper or preseruator of men: for neither hath the wicked diuel, nor yet Fate, any manner power over the godly man: for God deliuereth him from all euil: therefore is Pietie (or Godlines) that one and onely good thing among men.

Next, wee heare the Apostle to affirme, that Pietie is great riches to them which are content with that which they haue: thirdly, he saith, that this vertue is profitable to all things: & lastly, that it hath for her end euerlasting life. For in the true tenure of Pietie, not onely

Pietie.

Cicer. in Re. tue. li. 2.

Aug. epist.

22. ad Alaco. do.

Chris. in ser.

De fide &

de lege.

1. Tim. 3.

Lactan. li. 2.

de Origine

Erro. cap. 16.

ly all the Creatures of God in the world, but also all the treasures and rights of the kingdome of heauen are ours. Therefore this is the same, which beyond all other things he boldly commendeth, as not only the best and most acceptable to God, but the verie scope of all the holy Scriptures, which are giuen to this end, that men might belieue, and in belieuing, might haue eternall life in the name of the Sonne of God.

Loe, such a thing haue I aduentured to haue at this time, whose reuerence although I esteeme farre beyond mine abilitie and worthinesse: yet vnder the feare of him, who hath called me with an holy calling, graunted me to knowe the secretes of this vertue, and enabled me to declare his glorie in the midst of his congregation, haue I so farre forth presumed: yet not I, but that diuine grace which worketh in mee.

Therefore, let vs now with meeke heartes and due reuerence, fall downe before his footstoole, and faithfully lift vp our humble mindes vnto that heavenly Father, fro whom this grace descendeth. Let vs seeke him in a true faith, and desire his gracious goodnes, that in his diuine fauour, mercy and louing affection towards vs, through his sweete sonne our Saviour, he would respect our condition, speede well our Plough, and prosper all our godly endeouours: that the reof plowing and sowing, not to the flesh, but to the spirit, we may reape, not of the flesh corruption, but of the spirit, life euertlasting, for the high glory of his maiestie, the soueraign benefit of his Church,
the

spirituall Plough.

9

the perfect discharge of Christian dutie; and the prosperitie of the elected Saints.

*A prayer for
the good
speed of Pie-
ties Plough.*

O most blessed father, the God of glory, and king of all consolation, we thy poore children oppressed with the intollerable burthen of sinne, and scourged with miseries rod, the guard of transgressions, doe now here prostrate both our bodies and soules before thy foote-stoole. Thou hast commanded vs to

sove for Righteousnesse, and to reape according to Mercies measure, to plough up our fallow ground, to seeke after thee in the happie time, and to apply Pieties Plough

Hos 10. 12.

in the true obseruation of godly dutie. But (alas, ô father) wee be so witleffe and weake, as wee neither knowe how to vse the one, nor are able to labour in the other: nor can we be drawne from the idle market place, into the happie field of the spirituall husbandry, but by thy wisdom, thy mercie, and thy louing and gracious calling, through thy most holy *Messias* our Sauour. For as no man commeth vnto thee but by thy Sonne: so neither commeth any man to thy Sonne, but whom thou drawest, and thou drawest them (no doubt) by thy mercie, whom thou hast embraced with thine euerlasting loue.

Ier. 31. 3.

Therefore (with righteous *Noah*) wee beseech thee to perswade vs in thy mercies to enter *Sichems* Tabernacles, and heartily desire thee (with thy holy Spowfesse) to drawe vs forth after thee, with a promise of our parts (but assisted by thee) that then wee will runne,

Gen. 9. 27.

Cant. 1. 3.

Call vs (ô father effectually, manure our worke without, and prepare our mindes within: Let it please thy good

C

spirit

spirit to inspire our hearts, thy power to enable our bodies, thy grace to confirme our whole man to thy holy will and pleasure, and thy louing mercies to make vs meete for thy seruice: that, standing no longer ydle, we may henceforth labour in thy field, follow *Pieties* Plough, and be wholly employed in the heavenly husbandry, whereof wee may timely reape, and gladfomely vse and enioy the ripe and foueraigne fruits in all peace and quietnesse, through Iesus Christ our true happinesse. Amen.

CHAP. II.

Pietie, the scope of all the holy Scriptures.

2. Tim 3. 16



Ro. 15. 4.

*A double vse
of the Scrip-
ture.*

Aint Paul endeuoring to perswade *Pietie*, not onely to *Timothy*, but to all the elected Saintes, commendeth vnto both him and them the holy Scripture, which hath (as he affirmeth) his chiefe ayme to this scope: *that the man of GOD may be absolute, being made perfect vnto all good workes,* and for whose better acceptation writing to the Romanes, deliuereth thereof a double vse, the first serueth for Doctrine: the second for consolation: The Doctrine instructeth men, not only what is this vertue, and wherein it consisteth, but also the ready way how & by what meanes to obtaine and

and enioy her : The consolation encourageth
both them that seeke her and perseuere in her
waies, to hold on and continue without feare
or fainting : for seeing that they which will liue
godly in CHRIST IESVS shall suffer perle-
cution, for that the olde Serpent standeth as an
emie opposite to their peace : it is necessarie
that they should not onely bee taught what they
ought to doe, and what they ought to flye, and
so in the true vse of *Pieties* Plough bee perswaded
to worke out their saluation in feare : but also to
bee encouraged to proceede and perseuere in the
knowne truth and studie of *Pietie*, in the full
assurance of GODS mercies and hope of eter-
nall felicitie. To and for the former, are annex-
ed Admonitions, threatnings, Iudgements, cor-
rections, refutations, & such like as are not onely re-
quisite but needefull to beate downe the pride
of mans nature, and the presumption of the ene-
mie, and so to till and manure (as it were) mans
vnfallowd soyle : to the latter belong the louing
promises, graces and sweete mercies of GOD,
which is no lesse necessarie then the former, to suc-
cour, sustaine and console that, which is readie
to perish in the deepe consideration of his owne
imbecillitie and vnworthinesse. And thereof is it,
that the LORD GOD who might iustly by
his supream authoritie haue onely commaun-
ded and compelled all men to the obseruance of
this seruice and dutie without any other reason,

*An argument
of Gods loue
to man.*

doth neuerthelesse in his great loue and mercies allure and encourage them to come and labour in his field, with the sweete promises of moete wages and eternall rewardes: yea, hee doth most gently, and with vnspeakeable kindnesse, perswade and entreat them to be reconciled vnto him, and to dwell in his house.

To this purpose was that doctrine preached, that *Alf. 3. 19. 26.* *Iesus Christ was sent vnto vs from his father to blesse vs, & in turning every one of vs from our iniquities, he would that wee should amend our liues and conuert to the Lord, that our sinnes might be done away, when the time of refreshing cometh in the presence of the Lord.* In summe, this is the scope of the Scriptures, both legall, Prophetical, Historical, Euangelicall, and Apostolicall, that thereby men might be taught and perswaded to repent and belieue, and that they might finde and obtaine remission of sinnes and eternall life through Iesus Christ. So now we certified therein, both of *Pietie* and her princely reward, the former whereof is declared in those two other wordes, *Repentance and Faith*: the latter in those two other wordes, *Remission of sinnes and eternall life.*

*Pietie and
her reward.*

*A place taken
from, Hos. 10.
Vers. 12.*

But now, of and among so many pregnant places as the holy Scriptures afford vs concerning this argument, I haue gladly made chiefe choice of that one, wherein the Prophet *Hoseay* Preaching to those tenne Tribes of *Israel*, which had before fallen away from GOD, by the wicked counsell of *Ieroboam* the sonne of *Nabat*, and long wallowed

wallowed in their sinnes and abominations without amendment or remorse, saide thus to them in the name of the Lord: *Some to your selves in Righteousnesse: Reape after the measure of Mercie: Plough up your fallow Ground, for it is time to secke the Lord, till hee come, and raine Righteousnesse upon you.*

In the which words the Prophet hath two principall parts: whereof, the one is an *Exhortation to Pietie*: the other is, the *conuicience thereof*. The former hath his efficacie of the Lords commandement, to the which they should in equitie obey: the latter, of the Lords gracious promise of mercie & rewards, which both consolateth & encourageth them to performe. Againe, in the former, is seene what the Lord God requireth of his people, namely, *Iustice and Mercie*: In the latter, we learne what they are to expect and hope for from his gracious hand, namely, *the fruit of Righteousnesse*. Finally, these two points containe the covenants and conditions had, made, and concluded betwene God and his people, and so, that if they will take and enioy the benefit of the Lords promises, they must be carefull to obserue the conditions and promises on their part made and provided.

But before wee attempt to pearce the bowells of this present place, knowing that the occasion of the Prophets exhortation may well stand for a *more* introduction, and no meane helpe for the better understanding of the Lords pleasure therein, we may neither omit nor neglect, but carefully regard, and duly consider of the same.

Two generall parts of the whole discourse.

Covenants and conditions betwene God and vs.

*The occasion
of the words.*

Pro. 24 3.

Ier. 4. 3. 4

*The ingrati-
tude of the
Israelites,
and their
condition.*

The Prophet, perusing the case and condition of the Israelites (vnto whom the Lord sent him to preach in the dayes of Ieroboam the second of that name) found that part of the land of *Israel* right resembling to the field of the foolish, couered ouer and ouer with bryars, bushes and thornes, into the which he knew well it booted him little to cast the soueraigne seeede, vntill the same were cleansed of those vaprofitable things: for (as the Lord saith) *The seeede falling into the thornes is choked and made vnfruitfull*, and therefore hee wisely aduised *Iudah & Ierusalem* by the Prophet *Jeremy*, *Plough vp your fallow ground, and sowe not among the thornes*. For notwithstanding all the great mercies & wonderfull workes of the Lord done too & for this people (far beyond that he had done too and for other nations) whereof he was worthily called the God of *Israel*, & they knowne by the name of the people of God, before all other the inhabitants of the earth, which required their great gratitude & godly obedience: yet were they ingratefull, and long time wallowed in their stubborne disobedience, whereby they had quite extinguished the feare of God, true Religion, and all Pietie. For from the raigne of King *Ieroboam* the sonne of *Nebat*, who had set vp the Calues in *Bethel* and *Dan*, to be worshipped (and thereby had subtilly allured and drawne away those ten Tribes called *Israel*, or *Ephraim*, from their obedience to the kings of *Iudah*) vnto the time of *Hezekiah* king of *Iudah*, & *Ieroboam* the second (the son of *Ioash*) king of *Israel*, beeing about threescore and tenne yeares,

yeares, they had euer erred, sinned, and gone astray, that not only in manners, but also in Religion: nor could it be they should well liue, whiles they serued not the Lord in his holie Religion: nor was it possible, that they could obtaine pardon of the Lord their God & prosper, so long as they continued in their grosse errors and sinnes, and would neither repent, nor seeke the way to returne home to him, from whom they had estranged themselves through the filthines of their horrible abominatiōs.

In all this long time, the godly and painfull Prophet labouring & toying among them (as the good husbandman in a froward & vncultured field) ceased not, but continued his calling and dutie, with great diligence and regard, and so much more laborious was his worke, by how much the field was thwacked with thornes, tares, and noysome weeds. For perusing the field, hee found therein (among many others) the spirituall fornication, as namely Idolatrie: for they had forsaken the Lord God of *Israel*, and hunted and followed after strange & false gods, as semblant to the Heathens, whom the Lord had cast out before them. He espied also in that field lying, swearing, blasphemie, murther, theft, pollution of blood, hypocrisie, inconstancie, vanitie, infidelitie, gluttony, drunkennes, luxurie & vncleanesse. To be brieft, he perceiued among the Prophets, the pride of Lions; among the Priests, the libertie of *Leuiathā*; among the Rulers, the crueltie of wolues: among the people, the rudenes of *Behemoth*; & in all estates & conditions great enormities: for the which hee was compelled

The diligence of the Prophet Hoseab.

The sinnes of the Israelites.
Hos. 1. & 2.
& 3. & 7.

*The promi-
set of mercie,
mixed with
threats of
plagues.
Exec. 18.
23. 32.*

compelled by the Lords spirit, not onely to accuse and reprove the people of Israel : but also to threaten vengeance and destruction to the godlesse, obstinate, and rebellious among them. Howbeit, hee hath not yct so accused, reprooved and threatened them with vengeance and destruction, but he mitigateth the rigour thereof, with often and profitable Admonitions, exhortations, and sweete promises of grace, mercy, and prosperitie, so as they would be contented to turn to the Lord, and submit themselves vnto his will, knowing that the will of his Lord and maister was, that hee should not only threaten iudgements and plagues to the rebellious and obstinate, but also to preach mercy, pardon, and peace, to all them which faithfully and timely came home, yeelding themselves vnto his correction, by true repentance : for thus saith the Lord the holie one of Israel, *Have I any pleasure in the death of the unrighteous ?*

And true it is, that howsoever men through the frailtie of their nature, ignorance, feare or occasion, offend the diuine maiestie; and how fearefully soeuer the wrath of God is bent against sinners for their sinnes (the which the Lord would that his seruants the holy Prophets should reprove and threaten to terrifie them from their audacious presumption in their sinne) yet we are assured that the whole scripture doth euery where commend vnto vs the mercy of God, yea, even in those things which seeme to expresse great seueritie : for he threatneth men to this end, that he might not punish them; he punisheth

punisheth them, that he might not punish and destroy them for euer: hee exhorteth them, that hee might do them good: and he doth them good, that he might binde all men to himselfe and be beneficial for euer. To passe ouer many other things, what is greater then this, that hee deliuered ouer his onely begotten Sonne to the death of the Crosse for such as are both sinners and his enemies? behold both Iustice and mercie. But that the Lords great mercy be not extended them in vaine, the Prophet tels them, that whereas of long time they had Ploughed wickednesse, reapt iniquitie, and eaten the fruit of lyes, it is now required, that they *sowe vnto themselves in Righteousnesse, and reape according to the measure of Mercie:* which is in effect so much as the Apostle exhorted to the Romanes, saying; *As ye haue giuen your members seruants to uncleannes, and to iniquitie, to commit iniquitie: so now giue your members seruants to Righteousnes in holines:* and this wee may esteeme not only for a good counsaile, but an especiall lawe provided by the Lord, which bindeth and constraineth all men (of whatsoeuer estate or condition) to the due regard of their duties and lawfull vocations in the feare diuine: chiefly, it recalleth them from their errors, who haue as yet wandred in the vanitie of their mindes, to the right seruice of the eternall God, in the true vse of *Pieties Plough*, without the which, the lawe of God is contemned, and mans saluation hindered. Therefore wee should dutifully reuerence the one, and carefully provide for the other, as whereby the Lord God may be well pleased,

D

sed,

*The Summe
of the places*

Rom. 6. 19.

fed, and our selues benefited with good effect.

But this that wee may the better obserue, it is meete that we both learne and consider wel of these two points: contained within the first generall part, viz.

1. In the exhortation to Pietie, are three points.

First, what it is which the Lord God requireth of our parts to be yeelded and performed.

Secondly, what wayes and meanes hee would that wee should take, to atchiue, performe and effect the same.

1

That which is chiefly required is comprehended in two words, *Righteousnesse* and *Mercie*.

2

The waies and meanes thereof are noted in certaine actions of husbandry: As, *Sowe yee, reape yee, Plough yee: And finally in the word, Seeke yee the Lord.*

The Metaphor.

And here we may first obserue and consider that the place is not onely metaphorical, vnder certaine termes and wordes of the husbandman, but also enioyeth the apt exposition of the metaphor, of either which, wee shall speake in the second part of this diuision, when we come to consider of the actions to be employed about that chiuing of those two foueraigne graces, being (indeed) the matter or subject of those actions.

The labour and end,

Heere also are wee to consider, that as all labours are not commended in a true Christian; but those onely which are lawfull, and to them enioyed by the diuine Lawe: so neither is euery ende of

of their labours to be regarded, but the same onely, which is chiefly required by the Lord, for his glory and the good of his Saints, as we may fully persuade of this subiect, for which they must sow, & according to which they must reape that appertaineth to the Lord. For as the LORD in the beginning made a diuision betwene light and darkenesse, and seperated his chosen from among maligne worldlings; so would he, that they should wholly abandon the world and the flesh, and the diuell, with all their lustes, and wholly dedicate themselves to his most excellent glory, to and for the which, there is euer required that bright *Vrim* & perfect *Thummim*, prescribed in the diuine Law. And this (no doubt) would the Prophet signifie vnder those two generall wordes, *Righteousnes* and *Mercie*, as that wherein the whole Law is perfected and performed: for as the office of *Iustice* is to will well (as to euery man his due) so the office of *Mercie* is to doe well (as disposing of that, which Iustice willeth) in a iust analogie.

Gen. I.

*The office of
Iustice: and of
Mercy.*

And for our better instruction, we may obserue this order. First to consider, *how either of these two wordes, Righteousnes, and Mercie is defined and accepted in their common signification, and as placed apart, and absolutely in the holy Scriptures.*

Next, *how they are defined and taken in a more especiall acceptation, and combined together the one with the other, or hauing the one relation to the other.*

D 2

Thirdly,

Thirdly, what is meant by the sowing in Righteousnesse, and reaping after the measure of Mercie.

Fourthly, too, and for whose vse and especiall benefit those vertues are prepared and made profitable.

CHAP. III.

The Subiect or things required: and first of Righteousnesse.



Here be, who either not well vnderstanding the word, or wedded to their owne affections, labour to abridge and restrain the scope thereof to three particular workes of Mercy, as namely, almes deeds, prayer, and fasting: in regard wher-

*Rhem. Testa.
in mat. 6. 1.*

of, they blush not to translate the word Almes-deede into Iustice: as, *Take hee a yee do not your Iustice before men.* Others, apply it to iudiciall, iudgements, and distributative Iustice, as if the Prophet aymed onely to these things, and rather to that particular dutie which euery man was to regard and performe in his owne person and place, as well towards the Lord, as towards all men. But sounding the ground of the Hebrew veritie, we finde that the word is of an higher nature and a greater content.

*The significat
ion of the
word Iustice;
or Righteous
nesse.*

The word in the Hebrew is *Tzedecah*, the which the Septuaginta haue translated, *Dicaioneme*, the Latins, *Iustitia*, from whence wee haue the word *Iustice* or *Righteousnesse*: betweene the which two wordes wee neede

neede not to place that difference, which our aduersaries would compell vs, who whiles they endeavour to attribute somewhat to the abilitie of mans nature in the demerite of saluation by his own Iustice, they assay to robbe Christ of his glorie, and declare themselues rather heathen Philosophers, then the Disciples and followers of the King of Righteousnesse.

But howsoeuer be the acceptation of the word, the thing thereby signified hath bin of diuers men diuersly defined: and although of the better sort (both of the Philosophers and of the Diuines) it hath not beene extended to an equall analogie of consent in all parts: yet hath there not beene any great difference touching the foundation, nor haue they much erred from this generall scope that *Definition* *Iustice is not onely that Vertue, or habit of the minde which is most agreeable to nature, reason and maners: but that which (before all others, hath a certaine communion, or fellowship with God, in equalitie or likenesse.* Which definition is compounded of an vniuersalitie, and a particularitie: The former comprehendeth those diuine motions which are inspired into mans mind by the holy Ghost: The latter those particular duties required of man towards man. And this did that learned *Phil. Me.* *Philip* take from *Clement*, wherein after *Iamr.* the sentence of *Symonides* (the which *Plato* also receiued) there is found *Clem. Alex.* *Vis tribuendi suum cui.* and *que: A vertue or power of yeelding to euery one his owne.* *To yeeld euery one his due*

Others restraîne the word to that good affection

*Do to another as thou
wouldest be
should do to
thee.*

*Pietie and
equitie.*

*Equalitie.
Medietie.
Stabilitie.*

*Ansel. his de-
finition of
Iustice.
Maioris reue-
rentiam, pari
concordiam,
&c.*

or motion of the minde, whereby a man wisheth that onely to another, which hee would gladly should betide himselfe: and againe, would not that any thing should fall on any other, which he would should not fall on himselfe: the which (indeed) we grant a particular point of this vertue, but not that which comprehendeth it, except wee would conclude the whole within some certaine parts of the same. Therefore Lactantius approacheth neerer to the veritie: affirming *Iustice* to be that vertue which hath both *Pietie* and *Equitie*, the first whereof respecteth the holy Religion and right GODS seruice; the second, the honour and benefite of man.

Another allotteth vnto *Iustice*, *Equalitie*, *Medietie* and *Stabilitie*, defining it to be a constant and perpetuall will, which giueth to euery one his right: and it is called a will, for that the Art of Iustice is voluntarie, and not constrained: for then were it not a vertue.

Constant, to designe the stabilitie of the good purpose, 3. perpetuall, to declare the perseuerance of the Action: and againe, this perpetual will is double, as first in the consideration of the action of the iust persons which lasteth for euer, as the wil of god, next of the part of the Obiect, which would euer in some sort be doing somewhat. But Anselmus maketh this more plaine, defining Iustice to bee that libertie of the minde which duly yeeldeth to euery one his proper dignitie: As to an elder reuerence, to an equall concord, to an inferiour discipline; to God obedience, to thy selfe

selfe holines : to anemie patience : to the needie the worke of mercie. For all these good fruits the Tree of Iustice yeeldeth, being (indeed) all, & so much as the law of God requireth. And therefore it hath bin also not amisse defined, *An obedience according to the Law; or a vertue agreeable with the totall Law, or with God.* In such an acceptation the Philosophers haue vnder this word vnderstood all *Vertues*, yea, and the same which they call *Vertue*. Therefore as Chæremón (after Theogius in his Elegies) saide, that *Prudence* contained in her all good things : so the famous Aristotle wrote of *Iustice*, that *shee summarily comprehended all vertues*. The same hath Plato in his Dialogues, *En de dicaiosynem* (allábdén pas, aret, eslin : and no doubt to this scope aymed the learned Latin Poet, when hee saide, *Discite Iustitiam moniti, & non temuere Deos*, howso- euer the Commentor on Alciatus Emblemes hath constrained the signification thereof to the morall vertues.

Obedientia secundum legem seu virtus congruens iuris congrua lege : seu cum Deo.
All vertues contained in Iustice.

Arist. li. mor. Nico.

Virgil.

The acceptation of the word Iustice in the holy Scriptures.

To be briefe, howsoeuer the word hath beene or is taken, either for the Iustice of Nature, or of the Lawe, or of manners, or for any other particular vertue or habite, either priuate or publique, it is certaine that the word absolutely placed in the holy Scriptures (especially in the old Testament) noteth not only that diuine motiō which is agreeable with the lawe of God, which is enkindled of the Spirit of God, by the which a man resemble the image of God, in the which he was created: *but the fear of God, obedience to the Lawe, holinesse, integritie, honestie, goodnes,*

goodnesse, and grace: and therefore (as the Genus or generall voice of all vertues) it hath beene rightly opposed to the Hebrew *Reschayah*, or Greek *Adikia*, that is Iniustice, the generall voice of all malice, transgression, guiltinesse, profanity, impiety, naughtinesse, and vice.

Psal. 45.

Thus therefore the holy Psalmist placeth those two wordes opposite the one to the other; Thou (speaking to God, louest *Iustice* or Righteousnesse, and hateth *Iniquitie* or naughtinesse. The same obserueth Saloman, *Iustice* preserueth the vpright: but *Wickednesse* ouerthroweth the sinner. In which two places there is found a diuers acception; and reward, according to the diuersitie of the persons and their contrarie qualities: God loueth the one, hee hateth the other; the one he saueth, the other hee destroyeth: for thus being contrarie in nature and qualitie, they may not partake the like life and lot.

And as in those two wordes, namely *Iustice* and *Iniustice*, or Righteousnesse and wickednesse, hath beene well obserued the oddes and difference betweene all vertue & all vice: so by two other words of the same rootes, is set forth the contrarietie betweene the persons in whom those contrarie qualities raigne and beare sway: the first whereof hath the Hebrew *Tzadic*, expounded by the Greeke *Dikaios*, by the Latins *Iustus*, and by vs translated, *Iust*, or *Righteous person*. Such as was Abel, and Noah, and Abraham, and Lot, and Zacharie, and Elizabeth, and Iames, and other like, who although

although as beeing men they were not free from
 originall guilt, were neuerthelesse before manie
 others cloathed in the habite of vertue, accepted
 with the Lorde, approoued by an honest life be-
 fore men, and set forth for examples of imitation,
 to the posteritie. The second word is *Raschay*,
 and is translated by the Apostle, *Adocamos*, that is,
vnjust, wicked, vnquiet, a troubler, a seditions and
damned person. Such as was *Cayne*, and *Nimrod*,
 and *Esau*, and *Saul*, & *Iudas*, and their like, whose
 iniquities and naughtie natures are depainted
 forth to be abandoned. And of this contrarietie,
 vnder those two wordes, we haue many testimo-
 nies both in the old and new Testament. *Abraham*
 (speaking to the Lord touching the ouerthrow of
 the wicked Sodomites, amongst whom as yet in-
 habited righteous *Lot*) saide: *And wilt thou destroy*
the iust with the vniust? the righteous with the wicked? *Gen. 18. 23.*
 And shall *Catzadic Caraschay*, the righteous be as the
 wicked? *that be far from thee.* *Dauid* also in the *Psalm*,
 by the same words makes the like common diffe-
 rence betweene those two contrary persons and
 their liues, the which hauing described, thus con-
 cludeth: *For the Lord knoweth the way of the righte-*
ous, and the way of the vngodly shall perish. *Salomon*
 no lesse then nine times in one Chapter of his *Pro-*
uerbs, puts the like differēce vnder the same words,
 betweene those vnlike persons. And in his *Prea-*
cher he saith: *I said in mine heart, God shall iudge the*
righteous and the vngodly. Finally, to those two per-
 sons, as to those of a farre contrary constitution,
 E nature,

Psal. 1. 6.
Prou. 12.
Verf. 2. 5. 6
16. 12. 13
14. 21. 26.
Eccie. 3. 17.

nature, qualitie, and life, the Sonne of God, both applieth a farre contrary title, and also to either of them giueth a contrary reward: when to the one (that is the *Righteous*) hee saith, *Come yee blessed of my fater, receiue the kingdome prepared for you from the beginning of the world.* And to the other, (that is the *wicked and vngodly*) hee saith, *Depart yee cursed into euerlasting fire, prepared for the Diab and his Angels.* But hereof wee shall speake somewhat more in the combination of those two vertues, *Iustice* and *Mercy*, hereafter in place conuenient.

The holy man *Iob* speaking of this Vertue, declareth what the same is, with the true vse thereof in his owne person. *I put on Iustice and it couered mee, and iudgement was as a Roabe and Crowne.* For the godly being cloathed in this habite, haue therein neither rent nor seame, beeing artificially wrought and composed of many golden threedes; as Faith, Loue, Charitie, Hope, Prudence, Chastitie, Diligence, Liberalitie, Mercy, Goodnesse, and other like: the which in the *Apo. 19, 8* *pocalips* are called the pure raines of the Bride: and interpreted in the Plurall numben, the Iustifications of the Saints.

In regard hereof, *Noah* was witnessed to be (*1sch Gen. 6. 9. izadic tamim*) *Aman righteous and perfect, or righteous of perfections*, that is, iust and mercifull: in the which sense Christ calleth him a iust man, which *Ezek. 18, 5* is a man of mercies. The prophet *Ezechiel* describeth such a man generally, in two points, that is, he forsaketh cuill, & he doth that which is good: and then

then (soone after) he numbred vp certaine particular vertues, alluding as to that of *Dauid* in the first and fiftene *Psalmes*. And thus the wise Collectors of *Salomons Ecclesiasts*, hauing declared his contempt of the studies, deuises, and vanities of worldly men, reduced all his particular & sundry precepts touching mans righteousness & perfection, vnto two general heads: that is to say, *Fear God, and keepe his commandments*: the which (as they testifie) *is the whole dutie of a man*, as whereof hee is esteemed iust. And this was notably expressed in that excellēt cōmendation which the holy Scriptures giue vnto that righteous man *Noah*, before mentioned, who hauing the habite of vertues, walked with God: which is so much to say, as that he had conformed himselfe, or applied himself in all things to the Lord: the which may be well gathered of the word *Hithhalech*, which being coniugated in the Hebrew *Hithpael*, hath a reciprocall signification, & noteth, that *Noah* dedicated, consecrated, applied, and conformed himselfe vnto God: that is, in holines, righteousness, and perfections. Loe, thus we see what is ment by the word *Iustice, or Righteousnesse*.

Gal. 12, 13.

Noah was iust, and walked with God. Gen. 6.

Neuertheles, as one thing ought to be considered with another, that thereof wisdom may be had: wee must note, that yet there is no righteousness, no iustice, no vertue, no perfection, nor any meet conformity of man to the diuine image, that is either wrought or effected in man, of mans owne witte, wisdom, studie, industerie, action or merite: for thereof is man vtterly

This is not wrought of mans abilitie: but by God.

deprived, seeing that euery man is a lyar, a vaine thing, and being a sinner, hath euer neede of the grace and mercy of God: but all the abilitie, wisdom and sufficiencie of man, and euery good gift, commeth down from him that saith vnto his people: *I made thee that thou shouldest serue me*; that is, God Almighty, to whom belongeth the kingdom, the power, and the glory for euer. For as the learned Doctor saith: *In omni opere bono, non nos incipimus & postea dei omnia adiuvamur, &c.* In euery good worke, wee our selues doe not first begin the same, and then afterward are assisted by the mercy of God: but it is he, that first inspireth both our faith and loue toward him, without any of our good deserts preceeding. And seeing that this vertue (as it is aide) is a diuine motion inspired into mans heart, I remember that *Dauid* praying to God for the same, did first desire God, to Create a newe heart within him. As if he shuld say; That which must steed me in this matter, must come from aboue, neither is there any thing in mine heart already that can be made to serue in this businesse, therefore it is needfull, not that my old heart be renewed, but that I haue another heart, not made or framed of the old, but created: to the which also (ô Lord) I beseech thee to renew within me thy spirit, which I haue enioyed heretofore of thine especiall loue and fauour towards me. Therefore although the Lord both commandeth and commendeth the labour and diligence of man, as the meanes whereby he is willing to exhibite vs his graces: yet doe

all

Aug in
Psal. 51.

Psal. 51.
10.

all our labours and diligence nothing profit vs
therin, except there be both loue and grace in the
Giuer, that is, in God, who iustifieth and frameth
mans heart to his Image and will, for the sake of
his sonne. For this grace and mercy proceed-
ing from that diuine loue, doth euer preuent vs,
and go before our faith, our loue, our vertues, our
Iustice. Yea, this is the same whereby wee haue
further engendred in our hearts, and made able to
apprehend that Iustice, the which as a good Tree
groweth and buddeth and beareth fruite: name-
ly, all those godly vertues, qualities, and actions
which are required of that man whom the Lord
hath iustified. And therefore in our iustification,
there is not onely the faith of the Belieuer, but al-
so the grace of him that iustifieth. This meate our
Saiour when in his Doctrin he saide: *Without*
mee ye can doe nothing: that is, yee cannot bring
fourth any manner fruite, either healthfull or
profitable, neither are yee able to doe any good
work acceptable to the Lord, except ye belieue in
me, and by your faith remaine in me. And hereof
is it, that when Saint Paul speaketh of mans iusti-
fication, being very warie that nothing thereof be
yeilded to mans workes or merits, hee saith that
we are iustified, sometimes by grace, sometimes by
mercy, sometimes by faith approaching grace: for
it is most certaine (as *Augustine* saith againe) that
the grace is of him that calleth; and the good workes
followe him which haith receiued that grace: neither
yet are the workes such as obtaine grace, but such as pro-

*Two things
in our Iust-
tification.*

Ioh. 15.

*Ad Sympl.
g. 2. vocans
tis est Gra-
tia, &c.
Grace and
faith.*

ceede of grace. And this he maketh plaine by a notable Simbole or similitude: *For the fire* (saith he) *scaldeth not that it may be hoate: but therefore because it is hoate: nor therefore runneth well the wheele that it may be round, but for that it is already round. So no man worketh well that hee may thereby receiue grace: but therefore hee worketh well because hee hath already obtained it: for how can he liue iustly, which hath not bin iustified? how can he liue holily, who hath not bene sanctified?* So said *Augustin*, alluding to the words of Christ: First make the tree good, and then the fruit will be good: for a good man from the good treasure of his heart bringeth forth that which is good: but on the other side, yee can not gather figges of thistles: the euill man from the euill treasure of his heart, bringeth forth that which is euill; and how can ye think, or speake, or do well, when your selues are euill? By this wee see, that howsoeuer our aduerfaries would that our perfect iustice should depend on our workes: that no worke (seeme it neuer so good before men) is a perfect worke of Iustice, except it be wrought by the person iustified. Whereof it was saide, that the very Prayers of the vngodly are turned into sin: Neither may wee imagine, that any work, endeouour, studie, thought, or Action, is eyther acceptable to the lord, or profitable for mans soule, without this precedēt grace which proceedeth from the eternall loue of God in his sonne: the which we may explaine by a familiar example, (though taken from an heathen History) without iust offence. *Valerius Maximus*, among his examples of memorable deeds,

*No good
worke but
that which
followeth
grace.*

*Valer. Max.
Lib. 2.*

deeds, maketh mention of one *Linus Torquatus* *Manlius*, a noble Consul of Rome, and of his Son a right valiant and couragious gentleman. This gentleman (saith he) being of a couragious mind, went forth with his men of Warre, & waged battaile against another Nation, his fathers enemy, but without his said fathers leaue, fauor, or knowledge, and thereof got the victory, and a famous conquest in the iudgement of all men, who at his returne home praised his valiant exploit & noble action, with the highest applause, the which they all hoped would not onely be confirmed, but also triplicated by his most noble father. Howbeit, *Torquatus* contrary both to their hope, and his expectation, did not onely presently vnfold his great dislike of his son, who aduentured to goe forth without his will & consent (and so in his disgrace) but also al the action & great exploit of his aduenture, for he commanded him to be slaine for a sacrifice. *Satius iudicans, patrem forti filio, quam patriam militari disciplina, carere: Iudging it better that a father wanted such a valiant son, then that the country should be deprived of her militarie discipline.* In like maner, we should beware, that we presume not to get credit with the Lord by any worke that we shall endeavour to doe, without his grace & good wil preuenting vs, or to thinke, that we can be righteous, holy & acceptable vnto him, but that he first iustifie vs in his son. And truly, besides this memorable example, the very experiment of mens dealing (after the course of nature and reason) informeth vs of those things.

But

The order
of Noahs
approbatio.

Gen. 6, 8, 9

1

2

3

4

1

2

3

4

But passing by them, let vs againe returne to those examples & Testimonies of the holy Scriptures, and therein, first consider the method and order of the righteousnesse and approbation of holy Noah. It is reported of him: First, *that he found grace in the eyes of the Lord*. Secondly, *that he was a righteous man*. Thirdly, *that he was perfect*. Fourthly, *that he walked with God*. In that he found grace, are two things obserued: First, that the Lord louing him, did fauour him: next, that hee gaue him faith wherby to finde and apprehend that diuine grace. In that hee is saide to be righteous, wee are taught that the Lord who had fauoured him, and graunted him faith, did also approue and enable him for his diuine seruice, whereof hee was not onely esteemed, but was indeed a righteous man. Thirdly, hee was clad in the full habite of vertues, whereof hee was perfect, and esteemed as worthy to walk with God, as those Saints which are esteemed by grace worthy to stand before the Sonne of man. The like we finde in the holy father Abraham, who being first loued and graced of God, did by the diuine gifts of faith, apprehend that grace, by the which hee pleased the Lord God, in that which he did, answereable to that cōmandement of the Lord: *I am God all sufficient, walke before me, and be thou perfect*. This considered, the Apostle writing to the Hebrews: *Let vs* (saith he) *retaine grace: to what end? that thereby we may serue God, so to please him with reuerence and feare*. As if he should adde: for without this grace, we may neither serue, nor please God, as he requireth.

But

But on the other side we finde, not onely by *The works of the le- wite Hypocrites.* the testimony of the Prophets, but also of the lord Iesus himselfe, that albeit the Iewes did many great workes, made mightie shewes of integritie and perfection, offred vp many Sacrifices and oblations, vsed much prayer, Almes-deedes, fastings: and obserued many ceremonies of the Law, and traditions of their Elders, with wonderfull deuotion: they were neuertheless both blamed & condemned for Hypocrites, with this saying: *But Who hath required those things at your handes? Goe yee, and learne what this meaneth: I will (haue mercy,) and not those sacrifices.* For the Lord would that their harts should first bee graced and conformed to his will, by faith, apprehending his grace, of and by the which, they might be iustified and well approued in his sight. Therefore, although King *Saul* gaue a glorious pretence to the honour of God, when hauing subdued *Agag the Amalakite*, he reserued part of the spoile to be offred vp in a burnt Sacrifice to the Lord of heauen: yet because his heart was not well qualified by grace going before, whereof hee might haue taken his approbation with the Lord, hee was not onely nothing commended, but much blamed and threatned to bee cast off from the kingdome of *Israel*. For had hee bene graced, he would haue believed, and hauing believed, he would haue obeyed; and in his obedience pleased the Lord, which offreth his grace, and would not that wee should receiue the same in vaine.

F

These

*Righteous-
nes is the
effect of Iu-
stification.*

Jo. 12. 26.

These things well considered, we find that righteousnes or Iustice, is the very effect or fruit of that Iustification of man before God, of the which we shall haue occasion to speake hereafter. And thus haue we seene, what it is which the Lord God requireth of vs, and what we are to yeeld him vnder this word *Iustice*, or *Righteousnesse*. Neither may we doubt, but as thole persons of vertue & prowes in all ages, haue bene thought worthe of honour among the children of men; the Lord will reward and crowne those his graces and woikes in vs, as if they were not his, but ours: as not only the holy scriptures warrant vs, but the exāples of his Saints and children remembred in the same for our consolation, sufficiently confirme. In regard wherof, they haue attributed to this noble Vertue manie princely prerogatiues: as that (among others) she yeeldeth to her louers & followers, Honour, life, glory, security, goodnes, peace, quietnes, constancy, boldnes, consolation, prosperity, & the highest felicitie, through *Iesus* the true king of righteousnes.

CHAP. IIII.

*Of the word Mercie; the second member
of the requested Subiect.*



He word which the Prophet *Hesayah* vseth in this place, is *Chesed*, which we find diuersly trāslated, & so accepted, according to that wherunto it is applied & vsed: as somtimes for good wil, kindnes, humanity, or friendship. In which sense, *Abraham* meant

meant it; when hee said vnto his wife *Sarab*: *This Mercie shalt thou shew me, where so ever I come, that thou say thou art my Sister*. Sometimes for remission and pardon of sins, clemency, benignity: As the Prophet *Isay* saith; *Let the vngodlie man forsake his owne wayes: so shall the Lord haue mercie vpon him: for he is* *Isay. 55. 7.* *very ready to forgive.* And this (as it seemeth) *Cicero* expounded in the word *Mercy*, when speaking in the cōmendation of *Cesar* (as also *Augustine* citeth it) he said: *Nulla de virtutibus tuis, nec admirabilior, nec gratior Misericordia est.* There is not any one of all thy vertues; either more praise worthe; or more acceptable. I be the *Mercie*. Sometimes for that affection of loue, whereby the parēts are naturally touched towards their children, & again the children towards their parents: the friend towards his friend, the brother towards his brother, & the neighbour towards his neighbour: sometimes for Almes deedes, & such like: whereof examples may be taken from many places in the holy Scriptures. Indeed, the word *Chefed*, comprehendeth al those particular vertues, being as the *Species* or branches thereof: but yet I find not that the same which the word signifieth in his large acceptation, can be either comprehēded or fullie exprest in any of those particulars, no more then the whole can be cōteined within any one part therof. More aptly the generall word *Bonitas* or Goodnes well containeth it: for this may be extended to euery vertue, especially to *Mercie*, by the which it is exprest. Therefore the *Mercie* of God is often called his goodnes, & himself being the highest Good, is called *Mercifull*: for that

Cicero. August. in lib. de ciuit. dei. Affectio Amoris. Storge.

Chefed, or Mercie.

Bonitas.

by *Mercy* his goodnesse is worthily declared towards all his Creatures. In the like sense we name them good men, whose Christian loue and charitie to and for others, are made apparant in the workes of Mercy.

But to auoide those doubts which might rise of the diuersitie of translations, that shall best content vs, which not onely the *Septuagint* haue yeelded, but also that the Lord Iesus himselfe (by the testimonie of the Euangelist) hath confirmed, saying; *Volo misericordiam*, I will haue Mercy.

Hose. 6. 6.

Mat. 9. 13

and 12. 7.

In Moral.

The defini-

tion of

Mercy.

Basil, in

Psal. 114.

This word (after *Gregory*) accepted in his common signification, is made *miserio corde*: that is, of an afflicted or troubled heart, which either being sorrowfull for anothers misery, taketh on him compassion: or as wretched, requireth and needeth the pittie & reliefe of others. *Basil* amplifieth the same, saying; it is a certaine passion, proceeding from the compassionate, towards them which are vnworthily and by iust meanes afflicted. But because this vertue is not perfected, but in that whereby it is declared, *Augustine* hath a definition thereof, including either member with effect. *Mercy* (saith he) is the affection of the minde condoling, with some addition of a benefite, as whereby we may both take compassion of our afflicted neighbour, and helpe to relieue him with that which is our owne. The which definitiō hath foure principall branches, The first whereof is, that Mercy is an affection of the minde, against the opinion of them which place this ver-

ue

truly onely in externall actiōs. For neither are those to be esteemed vertues, which haue not their originall in the heart or minde of man. Therefore as *Wisdom*e saith, *Giue me shine hart*: So those Scribes and Pharises were reiectēd of the Lord, and their workes reprobated, because whiles they seemed to honour him with their lippes, their hearts were farre away. The next is, that *Mercy* is that affection of the minde which *condoleth*, that is, sorroweth and lamenteth together, with and for another. Or as *Augustine* againe saide: *Aliena miseria in nostro corpore compassio*, the compassion of anothers misery in our owne bodies. In such sort, *Jeremy* pitteth and lamenteth the wretched condition of his people, and *Christ* sorrowed together with *Martha* and *Mary*, lamenting their brothers death. Thirdly, in this definition is found *somewhat added of our beneuolence*, whereof our destressed neighbour might be relieved, comforted, or eased: for it little helps the afflicted that wee condole with him in his condition, except that also we exhibite and bestowe somewhat, whereof hee might hope for remedy or reliefe. To this the Apostle perswading, said: we should remember the words of the Lord *Iesus*; that *it is better to giue, then to receiue*. Thus the Lord had not onely compassion on the people, which wandred as sheepe without a shepherd: but gaue them for their comfort the bread, both for their soules and their bodies. The fourth and last point is, that we exhibite and bestowe on

*Act. 20.
16.6.*

4

the afflicted for his comfort; not another mans goods, but that which is our owne. For if we take from one man & giue to another, we shall declare our selues cruell, whiles we would seeme mercifull. And thus should the good affection of the mercifull minde be expressed in those actions & deedes, which are not only called, but are indeed the works of Mercie. Gregorie would that those works should be contained in *Giuing, counselling, & teaching*: but Lyra better comprehendeth them, in the helping or relieuing others *with our wealth, with our workes, and with our Counsaile*. But best of all our Lord & Sauiour Christ perswading to this right excellent vertue, teacheth me, first to loue, next to blesse, thirdly to work, fourthly to pray. Yea, *Loue your enemies; blesse them that curse you; do good to them that hate you, and pray for them which hurt you*. In another place he setteth downe foure other wordes to expresse this vertue: viz First, *Iudge not*: secondly, *condemne not*: thirdly, *for giue*. Fourthly *giue*. And finally, in another place he produceth fixe brāches or workes of Mercie, in that saying to his Saints, standing on his right hand; As first, *I was hungrie, ye gaue me meate*. 2. *Thirstie, & ye gaue me drinke*. 3. *Harbourles, & ye tooke me in*. 4. *Naked, & ye cloathed me*. 5. *Sick, and ye visited me*. 6. *A prisoner, and ye comforted me*. To the which, some others haue added one other work of mercie, and made in all, the number seuen; aptly comprehended in this *Monostich*.

Grego. his
3. termes.
Lyra 3.

(brist his
4. points of
Mercie.

Mat. 5. 14

1
2
3
4

7. workes
of mercie

Visito, poto, cibo, redimo, tego, colligo, condo: that is: *To visite, to giue drinke, to seede, to redeeme, so cloath,*

to harbour, to burie. But because this belong rather to th'externall action, then to the minde, & therefore may not fully expresse the whole vertue (although they declare her in the workes) some others combyning this latter, with those former words of Christ, doe gather both from th'one and the other, fourteene branches of this tree: whereof seuen may be applyed to the exercise of the body, and seuen to the affection of the minde, and comprehend them all in this Tristich.

14. Branches of Mercies tree.

Vestio, poto, cibo, tectum do, visito, soluo,

Comodo, compatior, converto, dono, remitto:

Arguo, supplico, consulo, do quoq; quodq; talentum.

To cloath, to giue to drinke, to feede, to harbour,

To visite, to paye, to lende, to pitie, to conuert,

To bestowe, to remit, to reprove, to beseech.

To counsaile, to giue of whatsoeuer good thing I haue.

Now this must not be forgotten, that as we may not vnjustly take from one to bestowe in Almes on another: so, whiles wee endeavour to declare our good affections by our good works, we haue a care to doe those works well, least they loose their proper grace: remembering this, that when Christ spake of Almes and the workes of Mercy, he aduised his Disciples to obserue three things; As first, a good affection: secondly, a conuenient handling: thirdly, a good end: that is, that first the heart and minde bee well constituted in loue, faith, and the Diuine fear; next, that the persons, times, places, and occasions, be duely regarded: thirdly, that the whole be referred to the glorie of God,

Doe good works well.

the

the good of our brethren, and the discharge of prophane dutie, the first whereof noteth heauenly wisdom, the second godly discretion, the the third gratefull obedience, the beautifull ornaments of a faithfull and mercifull person.

Moreouer, as the vertue *Mercy*, is an affection of a condoling minde, as that whereby man is touched or moued towards man, it is requisite to consider (with the semblable discretion) to what kinde of persons this affection is extended.

To whom
Mercy is
extended.

As it was before saide, that it respecteth the miserable condition of the wretched and afflicted person. But there be which would constrain this Vertue, (or rather the effect of this Vertue) to foure sorts: as namely, to the *Poore*, the *Righteous*, the *Widowes*, the *Elders*: respecting the *poore*, for their powertie: the *Righteous*, for their innocency: the *Widowes*, for their insufficiency: the *Elders*, for their reuerence. Against the which kind of persons, the vnmmercifull and cruell in all ages haue bent their furie and rage, saying: (as in the Booke of *Sapience*) *Let vs oppresse the Poore: Let vs persecute the Righteous: Let vs wring the Widowes, and let vs not spare the hoare heads.*

Pro. 12. 10

Sap. 2.

Gal. 6. 10.

But Saint *Paul*, speaking of our good workes (meaning no doubt the workes of mercy) exhorteth vs to doe good to all men, but chiefly, to the household of faith: wherein hee would that wee should extend the fruites of mercy, especially to the godly: but yet so, that wee ought not neglect all others, or withdraw our willingnesse of doing
good

good vnto all that neede the same. In the which
 (no doubt) hee had an eye to the Doctrin of his
 Maister, who in his true exposition of the Lawe, *Mat. 5. &*
6. and 7. willeth that this goodnesse bee extended euen to
 our enemies: as (it is before remembred) *Loue your*
enemies: Blesse them that curse you: do good to them that
hate you: pray for them which hate and persecute you:
 Following therein the example of our heavenly
 father, who maketh his Sunne to shine as well on the e-
 uill, as on the good: and giueth rayne both to the iust and
 vniust: and is mercifull vnto all. To this he addeth a
 reason; For if ye loue and doe good to them, that
 loue & doe good to you, what reward haue you?
 doe not the Publicans euen the same? To and for
 this, wee haue also the examples of many good
 men: as of *Abraham*, whose good deedes *Christ*
 commendeth: of *Lot* in *Sodom*, of *Noah* in the old
 world, of *Moses* in *Egypt*, of *Danid* in *Israel*, of *Ne-* *Neb. 1. 4.*
hemiah in *Iudeab*. And in the new Testament (be- *5. 6. 15.*
 sides *Zacharie*, *Elizabeth*, *Lydia*, *Cornelius*, *Labisha*,
Anna, *Martha*, *Mary*, *Paul*, *Stephen*, and such,) wee
 haue the most perfect example of the *Lord Iesus*
 himselfe, who though *God* became, and dyed for
 man to bring him to life, euen then, when man
 was sinfull and an enemy vnto him.

The generall signification of the
word Mercy.



S the word *Iustice* or *Righteousnesse* before mentioned (as fo placed alone) hath a very large signification , comprehending (as in one word) the summe and habite of all vertues , and so the whole dutie of a man : euen so, this Word *Chesed* or *Mercy* (in the like sort accepted) is extended to the same; but yet so, as that therein *Iustice* is declared and perfected. For *Mercy*, as it is applied to the Lord , signifieth not onely his free remission and pardon of our sinnes (as it is before saide) but also all those good motions, waies, blessings, graces, and meanes which hee bestoweth, vseth and applieth to the calling home, redemption, and preservation of them whom in his eternall loue hee hath elected and predestinated to life in his sonne Iesus. Thereof the Lord saith (by the Prophet *Jeremy*) *I haue loued thee with an euerlasting loue: therefore in Mercy haue I drawne thee: yea , vnder this word (and that most cōmonly) in the holy Scriptures, are signified all and singular those graces, bounties, benefits, blessings, and whatsoeuer good things the Lord our God of his meere loue, fauour and good wil, powreth forth and bestoweth*

The mercy
of God.

Jer. 31. 3.

on men, being indeed the effect and fruite of his diuine and eternall loue to his Saints in Christ. This word therefore vsed the holy Patriarch, *Iacob*, when returning from *Mesopotamia*, and considering how rich and bountifull the Lord his God had bene vnto him in loue, graces, and manifold benefits, far beyond all his deserts or worthines, he confessed and saide: *Catontimickol hachasadim*: that is: *I am farre unworthy all those Mercies*. This king *Dauid* very often acknowledged vnder the same word *Chesed*. Of such a force is it, as it is iustly applied vnto our good God, whose mercy is said to comprehend all his workes.

*Gen. 32. 10
and 33. 11*

In like manner, the same being applied to man, *The mercy of man*, and especially to that duty which is required of man towards man, signifieth not onely those particular *Species* or kinds of Iustice, as humanitie, benignitie, beneuolence, kindnesse, gratitude: or that *Sogyn* or affection of loue, or that worke of mercy, which wee call almes-deeds, or pardon of trespasses, or such like (before mentioned) as in any part or member therof: but all and euery those louing affections, godly wordes, holy actions, good deedes, and commendable things whatsoever to the which a true Christian is worthily inuited, perswaded, and directed within that loue of his neighbours, contained and commaunded in the second Table of the diuine Lawe, and confirmed both by the Doctrine and example of our Lord Christ, as that whereby true loue & charitie is expressed, performed, & perfected with effect.

Psal. 37. 21 The holy Psalmist speaking of the righteous man, saith; *The Righteous is Mercifull*: as if this were the fruite which so good a tree yeelded, he is Righteous, *Ergo*, he is mercifull, or he is vnmercifull: for he is righteous. Therefore is the word taken for the very definition of Iustice, because that there in onely, that generall vertue so often commanded and commended in the holy Scriptures, is apparantly expressed and perfected, as the cause by his effects. The Apostles haue commonly for this word, vsed *Agape*, *Love*, or *Charitie*, comprehending all the fruites of faith, and mans whole dutie: against the which is opposed a word which signifieth distraction, cruelie, vncharitablenesse, vnmercifulnesse, oppression, spoyling, and the effects of malice. As it is saide of the olde world, *the earth was filled with crueltie. The vngodly are cruell, and pertakers with theeues, robbers, or oppressors.* Finally, wee may obserue that in the Sermon of Christ: Saint Luke calleth that *Perfection*, which Saint Luke calleth *Mercy*: yee shall therefore bee perfect, as your father in heauen is perfect. Be yee therefore mercifull, as your father also is merciful. By the which as he meaneth one thing, so hee would that men, (vnder this word *Mercy*,) should bee perfect in all goodnesse, though not in measure or quantitie, yet of nature and qualitie, like vnto God our heavenly father. And to this are we inuited by the Prophet *Hosey*, when he saith, *Reape ye according to the measure of mercy.* And by the Lord Iesus, citing the Prophets words, *I wil haue mercy, & not sacrifice.* which

*Megaudes**11. 2. Tim. 2**Cain in**1. of. 12.**Gen. 6.**Pro 22.**Psal. 50.**Mercy &**perfection.**Mat. 5. 48**Luk. 6. 36.**Hos. 10. 12*

which is, as if he said: All your sacrifices and obla- *Mat. 9. 13*
tions nothing please me, whiles I finde you to bee *and 12. 7.*
cruell, vncharitable, and vnmercifull one towards
another: yea whiles I finde no goodnesse nor per-
fection in you, conformable to the image of God.
But on the other side: If yee doe iustly, loue mer-
cy, humble your selues, and walke with God: as *Mich. 6. 8*
Noah, Enoch, Abraham, and others, the godly and
faithfull in their times haue done: then will I ac-
cept your Sacrifices, not onely with your Mercy,
but in regard thereof, as the right effect of so good
a cause.

And so much touching those two vertues: *Ius-*
tice and *Mercy*, as either of the wordes are abso-
lutely placed, and so commonly accepted in the
holy Scriptures.

CHAP. VI.

*1. Of Iustice and Mercy conioyned. 2. And of such
their acceptation for the use of
Pietie.*



AS we often finde those two words
(*Iustice* and *Mercy*, disioyned &
set a part: so also wee finde them
often conioyned: the which (af-
ter the first sight) should seeme, *Hos. 10. 12*
that the former signifie the thing
required of man: the latter the reward or benefite
that man is to expect thereof: as elsewhere it is *1/ay. 55.*
said:

said: Let the vnrighteous man forsake his owne waies: so shall the Lord be mercifull vnto him: so the Lord should heere say by his Prophet: Sowe to your selues for Righteousnes: and then shall ye reape according to the measure of mercy. Howbeit, although I will not viterly impugne that sense: yet (consenting with the best) it is certaine, that the Prophet (as well here as else-where) inviteth the Lords people not onely to the former, but also to the latter, in both the which conioyned, and enioyned to man, consisteth *Omnis summa Christiana Disciplina & Religionis: the summe of all Christian discipline and Religion.*

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3

Now therefore, we may first gather & consider of the most pregnant testimonies; then of the examples in practise; & thirdly, the signification of the words so conioyned: as which beeing knowne, we may the better vnderstand & obserue the true meaning of the Prophet, and the Diuine will in this his exhortation. The Prophet *Isaiah* conioyneth the words thus: *The righteous man perisheth, and no man regardeth it in his heart. The men of Mercy are taken away, and no man considereth it.* *Salomon* hath this combination: *Who so loueth Righteousnesse and Mercie, findeth Life, Righteousnesse, and Honour.* *Daniel* in his good Counsaile to *Nebucadnezar*, maketh this conjunction, *Break off thy sinnes by Righteousnesse, and thine iniquities by Mercie to the poore.* *Micheas* the Prophet in his Chaine lincketh them together thus: Hee hath shewed thee (ô man) what is good, and what the Lord requireth of thee, namely to doe Iustice, and to loue

Iustice and Mercie.

Isa. 57. 1.

Pro. 21. 21

Dan. 4. 27.

Mich. 6.

loue

due Mercie. The like hath *Zacharie*, saying in the Name of the Lord: They shalbe my people, and I wilbe their God, *in Righteousnes and Mercie.* To be short, Christ Iesus in the newe Testament, hauing pronounced them happie that hunger and thirst after *Righteousnes*, by & by added: Blessed be the *Mercifull.* In this, and many other places, wee finde not onely the apt coniunction & commendation of those two vertues so placed: but also the glorious rewarde of the same annexed thereto, as that which orderly followeth the peerlesse plough of *Pietie* in the true vse.

And truely, as wee haue found for the former, *Justice* and *Mercie* disioyned and set apart, & for either of them (besides the testimonies) many notable exāples of practise, so also haue wee for those both coniointed, as wherein the Saints of yore declaring themselves (as the children of the highest) *Righteous & Mercifull*, haue in their times bene well reported of (as the Apostle saith writing to the *Hebrews*) & left behind them, not only a perpetuall memory of their *Pietie*, but also the like instruction and example thereof to all others in posteritie, who seeing and considering well of those vertues & holie perfection, might be thereby occasioned to follow them therein to the high praise of God, & their owne soules health. It is therefore reported of *Noah*, that hee was not onely a righteous man, but also that he was perfect & walked with God: *Abraham* being a righteous man, declared himselfe mercifull in his kindnes to the *Sodomites*,

Zach. 8. 8.

Mat. 5.

2
Examples of practise.

Heb. 11.

Gen 6,

Gen. 18,

Gen. 18. to *Lot*, to the Angels, to Strangers, and in a word
Job. 1 8. in many such workes of Mercy. The like may be
Epsc. 32. easily found and approued in the holy man *Iob*:
 3 32. in *Moses* the seruant of God: in *Dauid* the King
Neb. 1. 4. in the noble Captaine *Nehemias*, in good *Tobias*:
ana 8. 10 in the Priest *Zachary*, and his wife: In *Symeon* the
 11, 16. iust and godly man: in *Ioseph* the husband of *Mary*:
Tob. 1. and (to passe by many others) beyond all, the
Luc. 1. Iustice of the Lord hath bene mixed with mercy,
Act. 1. in the admirable redemption of mankind, in and
 by the meanes and merite of his sonne Iesus, in
 whom also these vertues, as in the image of the fa-
 ther, haue and doe euer shine, and declare them-
 selues to the glory of God, and eternall benefit of
 his elected Saints.

3
A double Thirdly, finding these wordes with semblable
Iustice. examples thus conioyned and of such affinitie, we
 may well perceiue how the Prophet aymeth to
 that double Iustice required of man: that is, not
 onely to that contained and commanded in the
 second; but also in the first *Table* of the diuine law:
 by the which men might obserue that word of
Pelican. in Christ: *To make not onely the fruite good: but first the*
Prou. 21. *Tree, and then the fruite*, wherby the Tree is known
Qual. in and approued. For except the Tree be first good,
Ho. 10. there commeth thereof no good fruite. Wherby
 we see this matter likened to a Tree with her fruit.
 * The Tree is our *Iustice*, the fruite is our *Mercy*: in
The Tree the former is respected *Iustification*: in the latter
of Iustice. *Sanctification*: And this necessarily followeth the
 former, as the fruit, the Tree: if the Tree be good.
 Whereof

Wherof I may say, that the former produeth Iu-
 stification, & the latter, *Opera Iustificati*, the works
 of the person iustified. For the former (which is
 the Tree, whereof mercie springeth) it is doubtles
 that Righteousnes of God, which being perfe& *Iustitie is*
 blamelesse, holy, and sound in it selfe, was yet ne- *approved.*
 uer reprehended or reprooued by the wisdom
 of God, nor iustlie condemned by the children of
 mē: but hath bin, and is, & shal be (by the warāt
 of holy Scripture) worthelie iustified, approved,
 and commended by God and his Saints, and not
 denied, but rather acknowledged and confessed,
 euen by the verie Diuels and vngodlie persons,
 though against their willes, by the constraint of
 the spirite of trueth, to the glorie of God, and the
 consolation of the godlie.

But Christ hath said: that the holy Ghost com- *Obiect.*
 ming into the worlde, reproveth the worlde, not
 onely of sinne: but also of *Righteousnes, because they* *Iob. 16.*
believe not in him. This indeede is true, neither *8.9.*
 may the word of Christ be thought to contrarie
 the worde of the Prophet in this place: for wee
 must vnderstand, that our Lord distinguisheth of
 the word *Righteousnes* or *Iustice*: and as a learned
 father writeth, *Nisi esset iustitia falsa; Iustitia Dei*
non diceretur vera, were there not a false Iustice, the
 Iustice of God should not be called the true Iu-
 stice. But the Iustice of God is called (as it is in-
 deede) the true Iustice: therefore there is some o-
 ther Iustice, which is the false Iustice, and lyable to
 that reprehension of the holy Ghost, neither (as

*No Iustice
approued,
but that
which is of
God,
1. Cor. 1.
19.*

1. 16. 10

Ho/. 10.

*Calu. in
Ho/. 10.*

the case now standeth) is there any Righteousnes either naturall, morall, legall, pharisaicall, or politicall in man, which may be iustly excepted from the same. For the naturall Iustice was lost in Adams fall: the morall, wanting faith, by mans concupiscence is sinfull: the legall, is abandoned by transgression: the pharisaicall reprobated by hypocrisie: and the politicall is by lewd foolishnes opposed to the Iustice & wisdom of God. The maine reason of this reprobation of mans iustice, is the want of faith, as Christ witnesseth *(because they beleue not in mee)* without the which whatsoever is done, is condemned for a sinne, seeme the same neuer so goodlie to the eyes and iudgement of men. But that wherto the Prophet *Hoseas* exhorteth, is that *Righteousnes of God*, and the true & perfect Iustice of the LORDS Elect, after the which as from a cause, there followe for effects good Actions, good endeouers, good works, and an holie and sounde life, in and by the which a man is iustified and commended before men, as hee is iustified and commended in the sight of God by the former: The former is called *Iustice*: the latter is called *Mercy*. And as the former is taken for the cause, the latter for the effect, or the one for the tree, the other for the fruite: so is this latter made the definition of the former, being indeede the very Symbole or signe, as whereby the Righteousnes of God in Christ, by the which we are approued with him, is plainly expressed and set forth as elsewhere it is said, that the obseruati-

on of the second table of the law, plainly testifieth the true performance of the first Table. Therefore, as well to teach & perswade this vnto the Saints, as to comfort & encourage them in their dutie therein, Christ remembreth and commendeth in them, rather the obseruation of those workes of the second Table, then those of the first; that is, their workes, before their faith, as that wherby indeed their true faith appeared: therefore he saith not, I was hungry, thirsty, naked, harborles, sick and in prison, and ye beleeued in mee: but he said: *I was thirsty, & ye gaue me drinke: naked, & ye cloathed me: harborles, and ye lodged me: sick, and ye visited mee: in prison, and ye came vnto me.* Thus he commended the work which expressed the faith: for, as a learned father wryteth (after the saying of Saint James) *Pistis choris ergo necra, hos erga dicta pisteos.* Faith is dead without works, euen as the works are dead without faith. Therefore it was the counsaile of the same Apostle, that we should declare our faith by our workes, alluding to that Commandement of the Lord: *So let your light shine before men, that they may see your good workes, &c.*

In this cōsideration, let vs remēber that (as I said) the Prophet *Hesey* commendeth to vs a double triall, whereof, the one is before God, the other is towards and before men. Of the former spake *Paul*: saying, *wee are iustified by faith*: and *Christ* is our righteousness. Of the latter spake *James*, *wee be iustified by workes, and Abraham was iustified by workes.* And as cyther of them (as the cause, the time, the

H 2

persons,

*Faith expressed by
deedes.
Matte: 23.*

*Gre. Nau.
Faith is dead without works, euen as the works are dead without faith.
Euseb. bapt.
ma.
Iam. 2. 18.
Matte 5.*

*Ro. 3. 28.
24. 8.
1. Cor: 1.
30.
Ia: 2. 2.
21.*

Faith and works persons, and the occasions required) haue duely attributed as well to faith, as to works, the due prerogative, and honor of both; so haue they taught and esteemed not onely the one, but both of them necessarie in a godly man.

Our Righteousnes before God of two parts.

The first, which is the tree, or cause of the latter, is defined in the Newe Testament, to be our Reconciliation with God, by the means of Christ Iesus our Mediator: Or, our Approbation with the Father, through the merite of the Sonne. Or, the free Remission of sinnes, obtayned by them which belecue in God, and by the which, we who who are guilty, God pronounceth iust, for the sake of his Sonne. And this definition hath two generall partes: the one, is remission of sinnes: the other, is the imputation of Iustice: A remission of our owne sinnes: An imputation of the Iustice of another: wherein, there is a fit allusion to the order and vsage of a gracious Prince, towards his guiltie Subiect, whom notwithstanding his fault, hee doth not onely pardon for his offence: but also doth adorne with benefites. The sinne is pardoned through him, by whose Iustice and merite we are approued and pronounced Righteous, & that is, not by any Angell, or man, or any other creature whatsoeuer (which were not onely ashamed, but also blemished by mans sinne) but only in, & by the holy *Messias* the Lord Iesus, who (indeed) for that purpose came down from his Father, and died, and with his pretious blood payed the debt of our transgression, and set vs at libertie: yea, he beaue

spirituall Plough.

beautified vs with the glorious beautie of himselfe. Of the former member of this our Iustice, wee haue a notable testimony of the Lord in *Iſai. 53. 11* *ab*: where he saith, *My righteous Seruant* (meaning Christ) *shall iustifie the multitude with his wisdomes*: and how? he tells, *for he shall beare their sinnes*. And that approoueth the Apostle: where hee saith of Christ, *that he bare our sinnes in his body, hanging on the tree, when there was no guile found in his mouth.* *1. Pet. 2. 24.* To this belongeth that example of the Publican, *Mat. 23.* whom the Lord approued before the proud pharise: for he prayed for pardon for his sinne which he confessed, and that being granted, hee was said to be iustified: for his sinnes were not imputed, & therefore both after the Testimony of *Dauid*, and of *Paul*, he was blessed: as *blessed is that man to whom the Lord imputeth not sin.* Of the latter member of this Iustice, the same Apostle speaking, saith, that *God imputed Righteousnes to the that beleened*: that is, the Righteousnes of Christ, to the faithful: & that he is made vnto vs of God, not onely wisdomes, sanctification and redemption: but also Righteousnes: and in one other sentence, he comprehendeth either member thus: *Christ dyed for our sinnes, & hee rose againe for our iustification*: that is, he dyed to abolish sinne, and rose againe to worke our perfect Righteousnes. *Ro. 4. 25.*

This is our Righteousnes with the Lord, to the which the former Iustice must be referred, & the order therof, in the merite of the Sonne of God, is as followeth. viz. First, we consider the eternall

H

loue

*The order
of our iu-
stification*

loue of God to mankind in Iesus Christ before all worlds: according to that saying: *I loued thee with an euerlasting loue.* Secondly, his diuine grace and fauour, whereby he powreth forth on vs of his diuine blessings: as of whose fulnes, we all receiue grace upon grace. Thirdly, his Mercie, in drawing vs vnto him: as hee saith by the Prophet: *By my mercie haue I drawen thee vnto me.* Fourthlie, the merite of Iesus Christ, working & deseruing it in the Iustice of his Father. Fifthlie, his perfect Righteousnes, the which of that his loue, grace, mercie, and merite extended vnto vs, Christ is made ours, and his graces and vertues esteemed ours, in & by the which, we are accepted (as is the Sonne or Mediator) Righteous and glorious before God. Thus farre forth we finde man to be vtterlie excluded, not onely from all merite, but also from all action or meanes in him selfe of this Iustice, and therefore hath hee no cause to boaste, of that which is not found in or of him selfe towards his acceptation and Iustice before God. Moreouer, this Treasure is not laid vp in the fraile nature of man, but in the strong habiracle of the person of Christ, as both in his proper place, & there wher it findeth the greatest preservation and safetie for our better benefit. For when *Adam* had that in his possession, after his free will, the subtile Serpent preuented him, & he was iustly deprived thereof in his sin: As if the Lorde should thus haue said: I will from henceforth take on my selfe the protection of this high Treasure, as where it shalbe full safe and surely defended

Manne
is excluded.

where I
Iesu
dwell.

Gen. 1.

Spiritual Plough.

ended from all danger of losse. And therefore (indeed) when he came in the flesh, although he were mightily tempted and assailed by the Enemy of mans soule, he was not vanquished or ouercome, but being most strong, he vanquished and subdued Satan and all his Angells to his power, as when he said: *The Prince of the world cometh, and findeth nought in mee.* Again, *Now is the iudgement of this world, & the Prince of this world is cast out.* Howbeit, the faithfull neuer want, nor are they denied the benefit of this treasure, whensoever they look vnto him, and draw towards his Diuine Grace with their Faith, as the Eagles hasten vnto their praye, in and by the which they finde peace and rest vnto their soules, howsoever they be tempted, persecuted, and afflicted in this miserable world.

Loe: this is that former Iustice or Righteousnes to the which the Prophet directeth vs, when hee saith, *See ye to yourselves for Righteousnes.* Whereof wee haue spoken more largely in our *Account*. *Dialogu. 7. vv.* and not vnworthily the reading of all true Christians, with godly deliberation and like consideration.

*Iob. 11. 33
& 14. 30.
& 16. 30.*

** About
so intimated*



The plaine maner

CHAP. VII.

The second kinde of Iustice (which is that of the second Table) is comprehended in the worde Mercie: and necessarily followeth the former, in due order.

What is this kinde of Iustice,



He other kind of *Righteousnes* required of men, and defined and set forth in the word *Mercie*, is the very fruit or effect of the former, and containeth the summe of those vertues, duties, & works of Charitie, conteyned in the second table of the Law (as it is before said) and oftentimes expressed in the works of *Charitie*. This the holy man *Zacharie* calleth *Holinesse*, when he saith, that wee are deliuered from our enemies hand, *that wee should serue God in holines and righteousness.* And St. *Paul* consenting thereto, saith: This is the will of God, *even your holines:* The same meant the Lord, when he said: *Be ye holy, for I am holie.* And *Christ* in one word called it *perfection:* saying: *Ye shal be perfect, even as your Father which is in heauen is perfect.*

Aggs. 1. 7. 4.

1. Thes. 1. 3. 4.

Mat. 5. 48.

Iustice of Mercie.

We may not either speak or think otherwise of this vertue, then wee haue before (in effect) saide and considered therof, sauing that, whereas before we placed and accepted the same apart by it selfe, here

here we place it together with the former vertue, that is *Iustice*, and accept it as the definition or effectuall fruit therof: neither may we imagine, that cyther this can be without that, or that perfected without this.

When the Lord God had made *Adam*, and set him in Paradise, yet for that he had not this help, the Lord pronounced him as vnperfect: saying; *It is not good that the man should be alone, I will therefore make him an helpe like vnto him.* So doubtlesse, although the Lord had iustified the beleuer, and by the bloud of his Sonne wee be deliuered from all things, from which by the lawe of *Moses* wee could not be iustified nor deliuered: yet is it not the Lords will that we should beydle in the fiede or market place, but his will is, that we should endeavour that which hee of vs requireth in his law, though not to that perfection which is needefull, (the which wee cannot performe) yet according to that measure of abilitie which he hath to that ende giuen vs. To this did *Isaiah* the Prophet in *Isa. 1. 17* vite the people, when hee saide; *Learne to doe well, seeke iudgement, releene the oppressed, iudge the fatherles, defend the widowes.* And *Micheas* the Prophet saying, *Doe iustlie, loue mercie.* This remembred *Daniel*, in his good counsaile to the king *Nebucad- Dan. 4.* *mezar: Cut off thy sins with righteousnes: he addeth: & shine iniquities by mercy to the poore: that is, Change thy crueltie into mercie; and where as thou art a man prophane; be thou henceforth holy & righteous.* To this would *S. Iohn the Baptist* perswade

I the

the Iewes: Tee say ye are *Abrahams children & beleeuers*: but I would ye should doe the workes of the faithfull, and bring forth fruits worthie amendment of life. And *S. Paul*, after that he had strongly confirmed the foundation of our *Iustification* by the diuine grace accepted by faith, without any the deeds of the law, that men might not imagine, he condemned those works which proceeded from the iustified man, hee omitted not to builde, on that foundation, the excellencie of such actions and works, as necessarilie followe the iustified man, as the effects vsually follow the causes: therefore he saith:

Ro. 12. 1. I beseech you brethren by the mercifulnes of God, that ye offer up your bodies a liuing Sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God. And

Law. 2. this *Saint Iames* laboureth to perswade with many mighty argumētts, to thē who thought that a bare faith had bin ynough for a mā to come to heauē, although hee neuer trauailed in the way of life by any work: because *Paul* had preached, that a man was iustified before God by faith, & not by works.

Thumim
perfection,
integritie,
Vrim light
or know-
ledge.

Loe, thus ought the perfect *Thumim* to be made answerable to the bright *Vrim*, that righteousness which is by Faith in Christ, manifested in Mercie, and that holinesse which proceedeth from the influence of the holy Spirit, wherwith they be baptized which beleeue, declared before men, that men may see our good works, and glorifie our Father which is in heauen.

And so haue we seen what the Lord God requireth of vs in these two words, *Righteousnes & Mercy*.

But

*But heere I would not, that any man should gather, that because wee say that GOD requireth good workes, therefore wee are able to doe those workes without *Faith*, or can belecue without his grace, or can merit life with those our workes, seeing wee be all sinners and vnprofitable: but so, as those workes are as the effectes of good causes: fruits of a good tree, and notes of our faithfull obedience to the Diuine will, which we must aime vnto, and therein feeling our great imperfection, depend on the merit of our heauēly *Sauour Iesus*, who only supplieth all our wantes, & helpeth the imperfections of thē that belecue, & obey him in truth.

CHAP. VIII.

2. The wayes and meanes prescribed, for the obtaining of Righteousnes & Mercie, in a Metaphor.



S wee haue found in the holie *This is the* Scriptures manie duties enioy- *2. member* ned man, to be performed as *of the 2.* well towards God, as towards *division.* his neighbour: so hath the Lord not onely charged & enioyned, but also hath prouided and exhibited vnto man, the wayes and meanes whereby hee may obserue & performe those things after his will: the which wayes and meanes wee should neither contemne nor neglect, if we will not hinder our owne saluation,

*The means
are to be
used.*

tion, nor declare our selues ingratefull and rebellious against the Lord our God: for as *Noah* was not preserued in the deluge, without the meanes of the Arke, nor *Lot* deliuered from the fire of *Sodom*, but by the meanes of the Angells which brought him forth, and his obedience therin; nor *Salomon* perfectly wise, without that studie, industrie and meanes, wherby he prospered in fauour, wisdom and stature, both with God and men, because God would it should so bee: so neither may we imagine, that the excellent things can be atchieued or gotten by idlenes and slouth, but by the blessing of the Lord, which he vseth to powre forth on the studious and diligent in his feare. To the which purpose belong those cōmandements, *Six dayes shalt thou labour: Aske and ye shall haue, seeke and ye shall finde, heare the word of the Lord, watche and pray, be diligent, &c.*

Now the wayes and means here prescribed vs, to obtaine righteousness & to be mercifull, is contained and taught vs in foure seuerall words, noting foure seuerall actions which we are to endeavour & applie on this object, or matter commended to vs. The first word is, *Sowe yee*. The second is, *Reape yee*. The third is, *Plough yee*. The fourth is, *Seeke yee*. As,

1. *Sowe ye to your selues for Righteousnes.*
2. *Reape ye after the measure of mercie.*
3. *Plough up your fallow ground.*
4. *Seeke ye the Lord.*

The first second & third words are metaphorical: and

& the fourth doth briefly expound the metaphor.

Indeed the prophet in this chapter before these words tooke vp a Parable (or a similitude drawn from the truth) against the house of Israel, wherein, hauing an excellent Metaphor, hee yet continueth the same: *Indah* (saith he) *shalplough, and Iakob shall God teake the cloddes.* Neither was this deuised by the Prophet, without the wisdome and direction of the diuine Spirite, who would, that euen by the consideration of those natural and terrene things, men should be taught to learne their duties, according to the which, ye may heare *St. Paul* to acknowledge, that he spake after the maner of men, (that is, grossly) because of the infirmitie of the *Romans*, to whom he wrote: for he disputed of the things diuine by arguments taken from the members of the body of man, and things terrene. And although the wise *Salomon* said right well, *Col had daber: Euerie word or thing is harde, a man is not able to expresse it:* whereby some haue taken occasion to reiect the search of those hidden things of nature (as if that *Salomon* had in those his wordes vtterly condemned it, as too deep to be searched, and their presumption too high that attempt it:) yet we knowe, that as *Salomon* hath not intended any such thing, nor bin willing to discourage any man from the lawfull search of Natures secretes: so also that the science is right excellent, & so necessarie, as without the which no man shall easilie either vnderstand or expound the holy Scriptures, which haue from hence such a beautie, as whoso-

Aparable.

Hof: 10.

chesh men.

by naturall things.

Rom: 9.

Eccle: 1. 2.

The knowledge of Nature.

Luth: in

Eccle: 26. 1.

euer shall deprive them of those parables and metaphors taken from the right nature and vse of natural things, shal take from the same an exceeding great light, and like glorie.

When *Zophar* had hardly charged holy *Iob* with high presumption in the search of Gods secrets & the things Diuine: *Iob* answered him thus. Aske

Iob. 11. 7. now the beasts, and they shall teach thee: and the fowles
8. ca. 12. 7 of heauen, and they shall tell thee: or speake to the earth,
and it shall shewe thee: or the fishes of the Sea, and they
shall declare vnto thee: who is ignorant of all these, but
that the hand of the Lord hath made them all? As if the Lord should send wise *Zophar*, to be instructed by those naturall things, as thus: It is not needefull that wee should pearce through the height of the heauens, the breadth of the Sea, & the length of the earth, in the inquisition of the ordinarie wisdom (as thou *Zophar* hast argued) when euen those small beasts which are here conuersant with vs on the earth, the birds, and the fishes, and such things, doe instruct vs of the incomparable wisdom of the Almighty God.

Therefore, as *Moses*, *Dauid*, & the prophets, haue bin plentifully stored with those things, thereby the sooner, not onely to teach & informe the people, but also to condemne the rebellions of that time, for their great abominations inferior to the bruit beasts: so in the new Testamēt, both Christ and his Apostles haue both worthilie obserued & commended the same vnto vs. Thereof it is, that Christ is called a Rock, a dore, a Serpent, a priest, a King,

a King, a Prophet, a Pastor, a Bridegroom, a husband, a captaine, a calfe, a lamb, a vine, a worme, a flower, bread : and the Apostles and disciples of Christ, are called the Salt of the earth, the light of the world, fishers of men, pastors, builders, fighters, watchmen, workers, branches of the vine, & such, in and by the which, are set forth and signified, the diuers actions, offices, degrees, dignities, functions, & vertues of Christ Iesus & his Saints.

Here the Prophet taketh his Metaphore from *Sowe yes.* the labour of the husbandmen, whose terms, and words he boroweth, and to this purpose applieth, whereby he would intimate those three things.

1. First, *that there is required a worke or labour.*
2. Next, *that the labour is, of husbandrie.*
3. Thirdly, *that the kinde of labour, is plowing, sowing, reaping.* And surely as by this, hee would inculcate into their minds the true knowledge of Gods will : so would hee, that they should consider, that to men liuing in this world, there is enioyned a labour, with the which they are to be exercised, and not fed with ydle conceits, nor their eyes dazeled with vaine shewes. We reade that *Adam* in Paradize was not ydle, but was busied in *Gen. 2.* dressing of the gardein : & that after he fell, he had *& Gen. 3.* this enioyned, that *hee should liue on the earth with sweat and hard labour.* And thenceforth, as this was commanded and commended vnto man, as that he should eat and liue of the labours of his hands : so haue not onlie the godly in their times, but also the very heathen, bin exercised in the honest labours

A labour is enioyned to men.

bours of their vocations: wherof *Paul* hath gathered and laid downe this peremptory law, that *he* which laboureth not, should not eat: as if he were unworthie to enioy the vse of anie the creatures, wherein he disdained to bestow his labours. Therefore Idelnes and slouth, haue not onely bene reprobued and blamed; but also deemed vnprofitable, and worthy shame and wretchednes. Therefore of said *Salomon*: I passed by the vineyard of the idle husbandman, & it was covered ouer with bryers. Again; How long wilt thou sleepe, o thou sluggard? but pouertie shall invade thee as an armed man. Therefore hee saith again: Prepare thy works without, & make ready thy things in the field: & afterward build thine house. By this doctrine, is remooued from vs that vaine imagination of the *Iewes Corban*, nought else but a kinde of spirituall Idlenes, which *Christ* found & reprobued in them: by the which (as a Sacrifice offered or dedicated to the holie vses of the Temple) they thought they fully performed the commandement and request of the lawe, without any further action or work of piety, though the whiles they neglected duty to their own naturall paréts, whom they permitted to lie, languish, & die wretchedly in the streetes, for want of foode & things necessary. As who should say, It is enough for vs, that we giue of our goods and store to the Temples vse: for by that, as well our parents, and the poore, as our selues, are relieved and benefited. Thus they dishonored their parents, infringed the lawe, and blasphemed the Lord; who in that (and
some

2. *The*ssa:
3. *IC*

Pro. 24

Pr. 24. 27

Mar. 7. 11
Spiritual
Idlenes.

some other like respects) contemned their sacrifices as abominable, saying that *he required mercie, and not such sacrifices.*

And with this is likewise abandoned that faith, *A dead* which beeing deuoid of good workes, is called a *faith.* dead faith: & that glorious deuotion which hath *Deuotion.* no deeds, & that holy profession, which wanteth *Profession* an honest & godly life: for as the seruice of God, is not an idle seruice: so is not he esteemed for a good hearer, or a sound beleeuer, or a deuout Christian, or a perfect professor, who hath not good workes, good deedes, and a Christian life, accompanying the same, as the bright shining of a cleare candle, & the timely fruit of a sound tree. To this end are words, orations, preachings, & the vse of tongues, for workes are the finall cause or end of all words: whereof I gladlie remember the saying of *Miso*, reported by *Diogenes Laertius*, *Ougareneca toon lo- goon ta pragmata sunt elei sthai alla eneca toon pragma- toon tous logous. Works are not done for the words sake: but the words are spoken for the worke.* And therefore faith the Lorde by the Prophet: *Thou art taught what is good, & what the Lord requireth of thee, name- ly to doe iustice or righteousness.* And Christ saith: *Mich. 6.* *Blessed is he that heareth the word of God and doeth the same:* for hee is likened to the wise man, that buildeth his house on the Rock, yea, he is the mother, *Matth. 7* brother, and sister of Christ, as himselfe acknow- ledgeth, and with him in the ende shall be made partakers of his glorie.

This the Apostles well considered, and there-

K

fore

fore did not only assaye to imitate the Lord in holie life and good conuersation, but also generalie taught, that men should declare their faith by their workes, according to that doctrine of their

Matth. 5. Maister : *So let your light shine before men, that they may see your good works.*

And as the Lord hath bene willing by diuers similitudes of naturall things, to teach, instruct, and perswade men to the right vnderstanding of things supernaturall and diuine, in all the course of the holy scriptures: so here by the labour of an *husbandman*, toyling & manuring the rude & vncultured earth (on the which he hath set him as in the place of his trauaile,) hee teacheth vs what wee should obserue, performe, & work, in matters of Pietie, as whereby to be directed towards the holy land the sooner, for that there is not anie other particular labour, work, or action in any vocation or calling vnder the Sunne, whereby this thing can be better displayed and set forth, as that which of all others is most ancient, most lawfull, most profitable, and most commendable in mans life.

Plin. l. 18. 4. 5. 6. ca. 1. 2. 3. This *Plinie* in his Naturall historie excellentlie proueth: but wee better finde in the holie Scriptures, that this was the same which the Lord God of all manuell labours, first ordained for man, immediatlie after his Creation, & that wherin (next to the diuine seruices) hee should be exercised in, and for his life and maintenance, and as the end of his placing in the garden of *Eden*, as witnesseth

Gen. 2. 15. *Moses* in these words: *The Lord God tooketh the man whom*

1. Husbandrie the most ancient labour of man.

whom he had made, & put him in the garden of Eden,
 that he might dresse it and keepe it. Neither was this
 omitted, but confirmed to him after his fall: when *Gen. 3.*
 he said, that in the sweat of his face man should eate his
 breade: the which therefore, not onely *Adam*, but
 also his children after him obserued: for *Abel* was
 a keeper of the sheepe, and *Cayn* was a tiller of the
 fieldes. After this, it is in Scripture reported, that *Gen. 9. 20.*
Noah the righteous, soone vpon the flood became
 an husbandman, and planted a vineyard. King
Salomon planted gardens, and orchards, & much *Eccles. 2. 6.*
 commended the exercise and profit thereof: yea,
 he protested, that the king him selfe is maintained
 by husbandrie: neither is hee able to helpe his
 poore people, except it please the Lord that way *2. K.*
 to blesse his vineyards and fieldes. Moreover, the *Deut. 28.*
 Lord God by his seruant *Moses*, promised to them *3. The*
 that feared him, a blessing from the tillage of the kinde of
 earth: and to them that disobeyed, hee threatned *husbandry*
 to withdraw the same for a cursing.

But here it may be demanded, that as there be
 diuers pointes in the labour of husbandrie (as the
 care of sheepe and cattell noted in *Abel* and *Iacob*:
 the planting of vineyardes obserued in *Noah*, and
Salomon, and such like, commended & vsed from
 the beginning, by holie men) lawfull for Chri-
 tians: so also whether the tilling of the ground
 which *Cayn* vsed, and which for mans sin was cur-
 sed, be no lesse lawfull and commendable. To this
 I answer, that absolutely we may not doubt ther-
 of. Indeede there be some Arts, which in them-

The end of
our tillages

selues are lawfull, & yet by reason of the end thereof are become vnlawfull: As it is lawfull for a mā to make a sword for the defence of himselfe or his brother: but he may not make a sword to this end to kill men, sauing by the Iudgement of publique authoritie, as in warres, or in the execution of Iustice on the malefactors: So it is right lawfull, yea and commanded to men, to till & plough vp their fieldes for the better sustentation of mans life; but not of avarice, & couetousnes, as *Cain* did, whose mind and studies were fixed wholie on the earth. And this did he expresse by two simboles: first, that he challēged for his own the thing vnmoueable, as the earth, and then did build a citie, which hee called after his sonnes name, *Enoch*, that is, taught or dedicated (as to this trade or labour) So the end of this labour and the manner thereof, maketh it either good or euill, which yet, in it owne nature is good. Therefore, although that wicked *Cain* abused this noble exercise of the ground, who therefore was cursed from off the ground, which should not yeelde him the fruites of his labours therein, and that the Lord had couered the earth with a floud, and destroyed the fruits and fashion of all the husbandrie and labours thereon, for mans great sinne: yet after his wrath was appeased, willing that this benefit should be renewed and prospered vnto man, made this mercifull promise vnto *Noah*, that yet *Sowing time and Harvest should not cease all the dayes of the earth.* And so he commanded to the *Israelites*, that after their returne from *Babylon*, they should till and

sowe

sowe their fields, to the which he also promised a blessing. Therefore (besides many others) *Hosiah* the good king of *Iudah* loued husbandry, *Elisha* was found by *Elijah* in the fields, plowing with twelue yoke of oxen, & himselfe with the twelfth: *Iob* was an husbandman, & had many oxen to that purpose: so was *Abraham*, as his seruant *Eleazar* witnesseth: and *Booz* the grandfather of *Dauid*, was a tiller of the field, and into his field *Ruth* the *Moabite* first came to gleane eares of corne. *Ruth. 2. 3.*

Finallie, our Sauour compareth God our heauenlie Father to an Husbandman, in whose field is sown the good corne: yea he compareth sometimes his disciples or beleeuers, to the good field. From hence *Paul* taketh a Metaphor: *Tee are Gods husbandry. Wee are the labourers*, liking the worke of the Lorde by the Minister to the labour of the husbandman in the field.

And surely I haue not found, howe plainer to expresse the loue & regard of the Lord to his people, nor how better to display the duty, nor onely of a minister in the church, but of euery true christian in his place & calling, then by kinde husbandry, and especially that which appertaineth to the *Plough, Sowing, Reaping, &c.* *This kinde of labour fittly expresseth mans dorie.*

Wherein besides the soyle and labour of the body, is required seuen seuerall vertues: that is to say, First *Wisedome*, next *Fortitude*, 3. *Prayer*. 4. *Diligence*. 5. *Perseuerance*. 6. *Expectation*. 7. *Thankfulness*. And the which are surely in right request with all true Christians in their seuerall callings, as with-

out the which, and euery of them, no man is of a-
bilitie to holde and enioy his place, comfortable
to himselfe, or profitable to others.

Thus therefore, the good husbandman doeth
not only labour: but also by *Wisedome* doth know
and consider the state of his land and soyle: the
manner of vsage, the nature of his feede, the times
and seasons of his Sowing, Reaping, Tilling, and
manuring. Next, as the labours of husbandrie
are very gainefull and profitable: so require they
the more industrie and paines of body: therefore
the husbandmen are commonlie *strong*, both of
minde, and bodie: of minde, therby willing and
ready to labour without disdaine in these things
of the earth: of body, as whereby they endure the
labour. For weak and feeble persons are not fit
for this work, nor are they meet which contemne
or disdaine it. They be strong of bodie, whom
euery nature hath framed to sustaine labours: of
the which there be 3. sorts, some though they are
able, yet will not performe things profitable: o-
thers are both able and willing: and others are
willing to doe more then their power extendeth:
though the first is to be blained, & the third com-
mended: yet the second maketh a meet husband-
man. Because wee must first seeke the kingdome
of God & his Righteousnes: it is not conuenient, nor
safe, that the husbandman should attempt any
thing on the presumption of that his wisedome or
abilitie of bodie, without Prayer, and the deuout
seruice of God: perswading that this is the way

*Hugo de
san. Visto.*

b. 1. ca. 14.

de Glaustr.

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to obtaine a blessing vnto his labours, and a prosperitie from the Lord, from whose goodnes euery good gift & perfect gift commeth, and that in the name of Christ, without whom (as hee saith) we can doe nothing. Fourthly, adde to the former, *Christian Diligence*: for this kinde of labour is not an idle, negligent, or easie endeavour: but such, as must be compassed and effected, as by an able, so by a diligent hand, especiallie in those times & seasons of the yeare, when men plough, sow, and reape: else, as little or nothing is performed to effect, and as delays bring dangers, men may be preuented of their expectation, by contrarie weather: by the springing of tares, the devouring of byrds, blastings, and other such inconueniences, which commonlie ensue the want of timely diligence.

5. Neither may we think that this labour lasteth but for a day, or a week, or a moneth: but that the labour of the husbandman continueth: for vnto him euery day bringeth his worke, and euery day in the yeare his appointed labour, the which if the idler once neglect, hee can neuer or verie hardlie recouer it: therfore he that taketh this in hand, or goeth to the plough, must proceed, and not looke back, or giue over: for then all is lost, neither gaineth the husbandman any thing, but by *Perseuerance*. After this, the husbandman expecting the end of his labours, must *Patientlie* abide, and continue in *Hope*. Here we must depend by Faith on the Lord, and waite his pleasure, for the fruites of his

his labours at the appointed time. And this is that which encourageth him both to labour & to continue in his labour. Lastly, that he may not shew himselfe ingratefull to the Lorde, hauing from his blessing receiued the fruites of his labour, hee is bound to be *thankfull* to the Lord God, to whom it is in deede a right good thing to be thankfull, as the Psalmist saith. In and by all these things wee are taught, what is required in the *spiritual husbandrie*, in the which *Pieties Plough* is taken in hand: And therein is required not onely labour, but a good labour, and that is well performed for the pleasure of God, and the benefit of men, when the labourer in this husbandrie is furnished with those seuen former Vertues, so well fitting his vocation and function. But all those things shall (by Gods grace) be explained in the place & order of the proceeding of this heauenly Plough.

7. *Thank-
fulness.*

CHAP. IX.

What is meant by this, that men must sowe for righteousness, and reape according to Mercie?

*Wee must
endeavour
to perform
that which
is required
of vs.*



As the Prophet by these Metaphoricall wordes taken from *Georgie*, and the common labours of husbandmen, would teache what is required of vs in the *spiritual husbandrie* of the Lorde. So thereby knowing what the will of God is, and what shalbe the

the end of our labours, we should daily endeavour the practise of those things. And therein with the husbandman, let vs not omit, at the seede time to manure and sowe our fields, though with great labour & like cost, and afterward with all diligence to reape and gather the fruites of our labours with the true application and vse thereof, as it shall be thought most conuenient for the glorie of God, the discharge of our duties, and the profit both of our selues and others, in our seuerall functions and places.

We must endeavour to performe that which is required of vs.

Howbeit, there bee, which standing on their counterfaine *Corban*, (as I said before) produce the words of the Lord Iesus against those painfull endeouours of the true labourer: saying. *Be not careful for your life, what ye shall eat, or what ye shall drink, nor yet for your bodie, what ye shall put on, &c. Beholde the fowles of the heauen: for they sow not, neither reape, nor carie into the barnes: yet your heauenlie Father seeth them: Are ye not much better then they?* To the which although the laboures enioyned to men by the Lorde, wherein they should be exercised, not onely on the six daies in the week, but also should walk whiles the twelue houer of the day lasteth, & the calling of labourers into the vineyard, were a sufficient answer: yet for the better vnderstanding of the Lords meaning, I gladly remember the words of the godlie learned, resolving the doubt, *Christ saith not: therefore I say vnto you, that ye labour not for foode and cloathing: but, be ye not careful: hee forbiddeth not the labour, but the carefulnes. Paul saith*

Obiect.

Matth. 6. 25.

Answer.

*Musculin
Matth. 6.
Non dicite
Christus,
propter hoc
dico vobis,
ne labores
pro vobis.*

L

to &c.

to the Ephes. 4. *Let every man labour with his hands, that hee may haue what to giue to him that hath neede.* Again, *Shall we nothing sowe, nothing reape? & carry nothing into the barnes?* he saith not so: but by this he reproveth our incredulity, or indeede the weakenes of our faith: to whom, although it be commanded of God that we should *sowe, reape, plant, and gather into the barnes, that whereof wee may liue:* yet notwithstanding, men haue neither that trust in God, nor so much securitie as the fowles of the heauen, which neither sowe nor reape, nor bring into the barnes, whereof to be sustained. Therefore (as it is said) we must not be idle, but industrious: & in our labours depend on the diuine grace, without our excessiue carefulnes. And here let vs not forget that which the Lord chiefly requireth, namely *Righteousnes*, for the which hee would wee should sowe: and *Mercie*, according to whose measure, wee should reape: that is, to vse and practise those waies and meanes, wherby we may obtaine the one, perforce the other, and expresse both the one & the other, in our charitable actions and godlie liues.

*To sowe
for righte-
ousnes.*

This is that sowing for *Righteousnes*, & that reaping after the measure of *Mercie*, this is that hunger and thirst after *Righteousnes*, whereof our Lord speaketh, *Matth: 5.* wherein men hauing faith, doe daylie desire, studie, endeavour, and labour to praise and please God, by walking in his wayes. And this is that Symbole or token, whereby wee

Justice.

Mercie.

Matth. 5. expresse & make knowen that *Righteousnes* of God before

before men in the woikes of Pietie. For thus are men willed to measure out Righteousnesse in Mercie, as whereof the Lord saide, *Doe Iustice and loue Mercie: or execute Iustice by mercy.* The same which *Daniel* comprised in his good counsell given to the king of *Babylon*: *Cut off thy sinnes by Iustice, & thine iniquity by mercie:* meaning that he should alter and change the copie & manner of his life: that whereas before he was vnorighteous, and thereby appeared, as a sauage & wilde beast, cruell, hard, seuerer and vnmercifull vnto his Subiects, especially to the poore *Iewes*, then vnder his captiuitie, hee should now labour to become righteous, as whereby he might embrace and declare humanitie, gentlenes, softenes, benignitie, mercie, not only in word, but in affection, action, good woikes, and all wayes and meanes. And doubtles, as there is not anie one thing commended and commanded vnto men by the Lord, but with the lawfull wayes and meanes to be attained and performed: so, God willing we should liue, he prepareth vs foode, and willeth vs both to eat, and vse it as the meanes of our life.

*Vltra posse
viri, non
vult Deus
vlla re-
quiri.*

Againe, too and for the same to be maintained, hee would we should labour & manure the soyle, to sowe, reape, & lay vp in the barn, and that we should neither contemne nor neglect those lawfull waies and meanes offered, but take, and vse the same. To this purpose saith Christ, *I stand at the doore & knock: If any man wil open the doore to me, I will come in vnto him,* Reuel: 3. Wee knowe that

Christ is able to enter in, the gate beeing fast shut: howbeit, this he saith, to stirre vs vp to vigilancie, and to the studie of the workes of our vocation. Christ is ready to enter into our hearts by his Spirit: but hee would wee should *open our hearts* vnto him by our faith: that wee should be prepared as *Dauid* wished to be, when hee prayed for a *newe heart*. To this belongeth that which the Lord commandeth: *Seeke*, and ye shall finde: *Knock*, and it shalbe opened vnto you. So the talents being committed to our vse, require a diligent trafficke and occupation for the increase. Thus the Lord would, that men hauing wisdom, knowledge, vnderstanding, memory, iudgement, reason, ability, & other ornaments, as well of soule as bodie, they should neither burie them, nor restraîne them, but rightlie vse them.

And now, as yee haue heretofore *ploughed iniquitie*, wherof ye haue reapte vngodlines: & haue beene ouermuch busied about the thinges of this life, which are vaine & transitorie, directed by the wisdom of the serpent (earthly, sensuall, and diuellish) so it is required, that henceforth yee turne another lease, and yet ye may not be ydle or exempted from labours: but by the wisdom which is from aboue, (gentle, easie to be intreated, full of mercie and good workes,) ye studie and learne to be employed in the *Spirituall husbandrie*, and therein consider well, what ye ought to sow, and what ye ought to reape. For whatsoeuer a man soweth, that shall he reape: so that, whosoever soweth in the

in the flesh, shall thence reape corruption: but he that soweth in the spirit, shall of the spirit reape life euerlasting.

CHAP. X.

● *of the Seede, the Sowers, and the manner of the fructification thereof.*



Here betwixt two kind of Seedes: the one is of Impietie: the other of Pietie: betweene the which (as also betweene the seuerall Sowers thereof,) there is as great a difference, as betweene the East and the West: The former is a seede of the wicked, a seede of corruption and sinne, taken from three dangerous enemies: whereof the 1. is priuy, the 2. domestical, the 3. familiar: whereof beeing by them sowed, spring the pride of life: the lust of the flesh, & the lust of the eye, whereof it is in meet place hereafter plainly spoken, by the which the good Seede is oftentimes annoyed in the Lords field. But from hence wee are right happily disswaded by the true consideration of the true *Seede of Pietie*, which is to be sowed for the increase of *Justice and Mercie*: as also by them by whom the same is to be sowed and cast forth: for, as much lieth in the nature of the seed: so not a little in the wisdom of the Sower: for as men may not gather grapes of thornes: so neither finde we com-

The seede of Pietie.

Semin. monly good successe to follow the foolish or idle
Sunt qua- husbandman, for the Seed, one saith (which in this
dum Semin I gladlie remember) *there be Seedes, some profitable,*
na visia, and *some barraine:* Those barraine or vuprofitable,
quada Be- are the words of vaine preachers, as also the words
riha, &c. of the Philolophers: But those are right profitable
Seedes, which are neither withered nor consumed
 with anie vaine glory or fond curiositie. And this

The words
of God.

good Seede is the *Word of GOD*, being indeed the
 manifestation and expiession of the *Diuine Will*, as
 well touching his essence, as touching his purpose
 and workes past, present, and future, in the brea-
 thing of the holie Ghost, by the Prophets, by Ie-
 sus Christ, and by his Apostles and Euangelistes,
 powred forth from the bosome of the euerlasting
 Father, and by his commandement, not onely de-
 scribed in the bookes of the olde and newe Testa-
 ments: but also preached and taught through the
 same Spirit, by the ministry of his Seruants: to this
 end, that God might be made knowne vnto men,
 and that the man of God might be instructed, and
 made apte for euery good worke. This is that so-
 ueraigne *Seed*, the which according to his diuers
 effects & respects is called & knowne, by so manie
 sundry names in the holie Scriptures, especiallie
 in the hundred & nineteene Psal: wherof there is
 not any one verse of an hundred threescore & six-
 teene, wherein the same is not mentioned, with
 some praise of the sweetnes, vilitie, puritie, dig-
 nitie, glorie, eternitie, and goodnes thereof.

Psal 119.

It is called the *Word of the Lord*, for that thereby

the

the mind and will of God is expressed: the *speech of God*, in that it is pronounced and written to be heard or read to mens vnderstanding: the *Lame of the Lord*, because the Lord hath both prouided & giuen it vnto men, as wherewith they be obliged and kept in the obseruance of certaine duties: the *Precepts of the Lord*, in that it forbiddeth & terrifieth men from euill: the *Cōmandements of the Lord*, in that it admonisheth and perswadeth men to do good: the *Testimonies of the Lord*, because hee by his Prophets testifie the same vnto men: the *will of God*, for that thereby his will is declared: *his Testament*, in that it is confirmed & commended vnto vs by the death of his Sonne the Testator: *his Iustice*, because the obseruers thereof by faith are iustified: *his iustifications*, for that the works thereof, are correspondent to Iustice: *his Iudgements*, because the contribution thereof are extended by Iustice: *his wayes*, because hee dealeth and directeth men according to the same: *his Truthe*, in that all the sacred Scriptures doe aime to Christ, the perfect truth, and in the same are performed, &c.

Now this word of God, as well by Christ, as by the Prophets and Apostles, is well likened to the *Seede* which the husbandman soweth in his field, especiallie for two causes; First, in respect of the *Sower*, and his endeouour and practise thereon.

Secondly, in regard of the nature, order, & manner of fructification of the *seede* being sown.

There be diuers Sowers of this *Seede* in the *Spirituell field*. The first, & most principal, is the Lord God.

*The word
of God li-
kened to
the Seede.
The sower*

God

God himselfe, whom in regard therof, Christ calleth an *Husbandman*. For this is the same, which giueth Seede to the Sower, & fruit therof vnto him that truely labourerth. He giueth the word, euen the word of life, that immortall seede, this he sowerth, this hee distributerth, this hee increaseth with prosperous effect, to the vse & benefit of his *Saints*, as the Prophet *Dauid* and *Isaiah* testifie. This indeed is the same, without whose help, whosoever planteth, or whosoever watererth, (whether *Paul*, or *Apollo*) he is iust nothing profitable; the which *Saint Paul* considering, praied for the *Corinthians*, that hee which ministered Seede to the Sower, would also minister bread for foode, and multiplie their Seede, and encrease the fruites of their Righteousnes; that in all things they might be made rich vnto all bountifulnes, which caused (through him and other his fellow labourers in the Lords field) ioy & thankesgiuing to the Lord. Next, although the Lord God be most able of himselfe, through the Spirit to sowe this Seede in his fiede, nor vseth at all times the meanes and ministerie of men; hauing thousand thousandes of Angells, readie to serue him at all times and in all places: yet in his profound wisdom, hath he thought good to exhibit vnto men such meanes thereto as best fitted mans nature & capacitie. And therefore as the good householder or husbandman appointerth, calleth, and sendeth forth his seruants to labour in his field, the Lord God hath chosen, called, and sent forth into his Church, not only his holy Prophets with this soweraigne

Psal.
Isa: 55.

2. Cor: 9
10.

The Prophets.
Christ and
his ministers are
Sowers.

veraine Seed in the spirituall seed-lappe, that is, their
 mouthes, but also his onely begotten Sonne, the
 Lord Iesus, who came forth from his Fathers bo-
 some, and in his Ministrie, was named the Crier in
 the wilderness: who cried out saying; *Hearken to
 this o Israel: and all ye that haue eares to heare, now
 heare.* Then, after him came forth his holy Apo-
 files and Disciples into the world, who also faith-
 fullie distributed that Seede which they had recei-
 ued beeing in the execution of their charge, well
 likened to the voice of that Crier, as was also Iohn the
 Baptist, who named himselfe not the Crier, but the
 voice of the Crier in the wilderness: for Christ himselfe
 was that Crier or true preacher of Righteousnes vn-
 to men, & the ministers of his grace, are the voice
 of this Crier, by whom the worde of the Crier is
 brought vnto vs. At this time the Lord soweth
 this seede, by the preachers and ministers thereof,
 who are also compaired to the same Criers voice,
 whose mouthes & hands he filleth for this worke,
 with his hidden treasures, as wherby they are fur-
 nished and made able ministers of Christ, & faith-
 full disposers of his secrets. And in this are they
 the Lords Embassadors or Messengers, to bring
 vnto men from his high Grace, his letters of Au-
 thoritie. For the word of God & the holy Scrip-
 tures (which they preach and produce for the in-
 struction and edification of the people) are as cer-
 taine Epistles of the Almighty, written or sent to
 his Creature: the which a certaine learned Father
 well weighing: thus said; *Ecce de caelo caelorum Rex*

Gregori:
 August:
 ep: I. ad
 Iub.

Regum, &c. Behelde, the King of Kings, and Lord of Lords, yea, our Redeemer hath vouchsafed to direct his letters vnto vs from the highest heauen, by the minister of his Prophets and Apostles, that thereby wee might knowe that which is necessarie to be knowne for our salvation and glorie.

The Ministers of the worde likened to the Sower.

And these persons are likened to the Sower, especially in six points.

First, in that he obserueth the qualitie of the land or place: Secondlie, the congruities of the time.

Thirdlie, the quantitie of the Seede.

Fourthlie, the qualitie thereof.

Fifthlie, his owne treadings. And sixtly, his yearly regard & operation, in & about the same.

The Land

Thus the Sower of the spirituall Seed, considering that the same is to be sown and distributed either thicker or thinner, according to the quality of the place or soyle, that is, the persons and their constitutions, to whom the same is to be ministered, he measureth forth the word of God proportionally, according to that rule, whereof Father Gregorie sometimes said (*In predicatione secundum qualitatem Auditorum formari debet Sermo Doctorum*) that the word of the Teachers in their preachings, ought to be framed according to the qualitie of the hearers. For all men are not of the like capacitie, of the same diet, and disposition: nor is it meete, that the holy things should be given to dogges, or the precious pearles cast before the swine. Again, it is not profitable for the sicke person to haue sweet potions, where hee neede purges, nor pleasant plasters

when his Se

where hard corasines ought to be applied. Therefore considering what the Lord hath done by his Prophets and Apostles, the Minister & Preacher is to vse & applie sometimes threats & iudgements, sometimes promises & mercies: now the law with the rigour thereof, and then the Gospel with the comforts of the same. Againe, doctrines, exhortations, instructions, refutations, and such, nowe more, then lesse, as he shall thinke it best, for the qualitie and nature of his hearers.

Secondlie, in this he also obserueth the congru-
 tie of the time and season. For as in some places
 are required rather sowing, in other places late so-
 wing, as in moyste places, they must sowe sooner,
 and with more speede, lest the seede putrifie with
 the moysture of winter before it take roote: & in
 drie places latter, that when the weather commeth
 on it, it vanish not away: In like sort there be some
 like moyst ground, namely those which are filled
 with fleshlie humors & lustes, and they need to be
 preuented: they which resemble the drier ground,
 are those which are more religiouslie minded,
 which therfore will more gladly receiue and nour-
 ish the seede: and these must not be neglected in
 the due time. Touching the dutie of the Sower, *Eccel: 11.*
 to either of these thus saith the wise man. *Sowethy*
Seede in the Morning, and also in the euening: Let
not thine hand rest: for thou knowest not whether shall
prosper this or that, or whether both shall be alike good.

2. The con-
 gruitie of
 the time.

Eccel: 11.

3. The qua-
 lity of the

Thirdlie, the Sower regardeth the quantitie of
 his Seede, casting lesse therof into the fat & moyst Seede.

M 2

earth,

earth, then into the lighter and drier earth: for in the latter it shall more multiplie, fall downe, and waste: but in the other it may be, all will not prosper: euen so the preacher casteth the *Seed* of the word more fullie vnto the grosse sinner, & lesse on the person better qualified: for such a sinner needeth more labour and teaching then the godly, & yet the godly must be sustained by the same, as the foode of his soule, wherof his faith first came, and his vertues enabled. Fourthlie, the Sower con-

4. *Qualitie
of the Seed*

sidereth the qualitie of the *Seed*: for there be seeds which fit not all kindes of earth: and againe, some not so good or strong of nature, as others: therefore as he fitteth the seedes to the soyle: so hee taketh the best, and refuseth that which is weake and vaine. Euen so the preacher of the word (as it is before said in the nature of soiles) chooseth & applieth (euerrall doctrines & matters for euery part: & again, abandoning & refusing all vaine babling & vnprofitable reeds of fooles, the legends of the *Monks*, the curious opinions of the vaine glorious the discourses of profane *philosophers*, the amorous conceits of peeuish Poets, and all such like noy-some tares, he onely taketh, vseth, & disposeth the true word of God, of the which the holie Ghost hath made him a Minister. Thus, *In omni quod*

Gregor:

dicatur, necesse est ut Causa, tempus, & persona pensetur, &c. In every thing that is spoken, needfull is it that the matter, the time, and the person, be weighed: As, whether the words of the sentēce be ratified with truth. Whether the same be answerable to the

time

reaping after mercies measure, wrote therof thus: *Hee reapeth the plentifull fruite of his Preaching, which first sendeth forth the good Seede of workes.* For, as of good tillage of the fields foloweth the great abundance of fruit: so of the good life going before (in the Preacher) there is ministred vnto him the wor-thie fruite of profitable words. Neither doth the word at any time more good to the hearers, then when the same hath the honest life of the preacher going before it. But on the other side: The Preachers which say well & doe not the same, are comparable to those Butchers which sell away the best flesh of their slaine bullocks, and feed themselues on their tailes: or to those Mariners, which transporting goodly Apples in their shippes, haue only the smell, but may not feed on them. But of these things we may better heare the Apostle Paul in his Epi-stles to Timothy & Titus, to whom, & by whom to all other Bishops and ministers of the word, he hath prouidentlie prescribed.

*Prædicatorum
quidam, &
non faciunt.*

6. Yearelie
operation.

Ex: 23.10

Leuit: 25.

3. 4.

Sixtie, and lastlie, the Sower considering the strength of his foyle, and how many yeres he may conueniently manure the same with this kinde of tillage and seede, vntill hee giue it rest, employeth himselfe, his labours, and his seede thereon accordingly. So the spirituall Sower looking on the law of the Lord, findeth this charge thereof: *Six yeares thou shalt sowe thy land, and gather the fruites thereof: but the seventh year thou shalt let it rest and lye still.* And in Leviticus it is added: *The seventh year shall be a Sabbath of rest vnto the land, the Lordes Sabbath thou*

then shalt neither sowe thy felde, nor cut thy vineyard,
&c. Thus in euerie of the sixe Ages of the world,
 there is a time limited for the sowing: Likewise,
 in euerie age of the vi. ages of mans life, vntill the
 seuenth age, wherein there shall be a generall rest
 vnto the people of God, and wherein euerie man
 shall enioye his Saboth. The Pastor must be dili-
 gent in his dutie, as long as he liueth: and he may
 not neglect the soyle of him that yet liueth: Euerie
 man must be a labourer for himselfe in his life, and
 for others in their liues. After this time hee must
 cease, & the land must enioy the Saboth, neither
 may a man recouer that for himselfe, or for any o- *Ecol: 2.*
 ther in the graue or in hell, the which hee should
 haue performed, and hath neglected in his life.
 Therefore the Minister in the Church must be re-
 gardfull of this dutie, and truely obserue the limi-
 ted times, as such as stand not ydle in the market
 place, but are called, and gladly should come into
 the Lordes field to sowe, to reape, and to labour
 faithfully in the same. Neither (indeede should *This be-*
 Kings, Princes, Magistrats, Parents, Maisters and *longs to e-*
 all others in their lawfull places, think themselves *uery one.*
 exempted of this charge: for indeed, it generally
 appertaineth to all the children of God, who (in
 this case) are required to be sowers, reapers, and
 labourers in the Lord, partly for others, but chief-
 lie for themselves, according to that he said: *Sowe*
to yourselves for Righteousnes. And this is not to be *Hos: 10.*
 neglected: for as by sowing for others we expresse
 charitie: so sowing for our selues wee appeare to
 be

be wise. But that we may be indeed charitable in sowing & reaping for others: we must first by wisdom sowe for our selues: for neither can wee be rightlie called charitable persons, except wee declare our selues the same by that which is our owne, or in that which wee haue before lawfully gathered to our selues: for it is not charitie in vs to giue vnto others, that which is not our owne of other mens goods, the which wee haue taken from them vniustly. In this kinde of speech, the Prophet pointed to the *Iewes*, yea euen the chiefest among them, of whom *Jeremy* spake when he said, *Ibo adoptimates: I will go to the Princes*, or great ones, whom he had found breachers of the yoke, and of whom the Lord spake in the parable of the prowde Pharisee, who was so farre exalted in his proper conceyt beyond other men. There be some Preachers which acknowledge not that this toucheth them, as if it were required onely of the people, and not of them also to sow and labour in the Lords field. Again, some othes of them dread to speake thus vnto others, especially to the rich & wealthy in the world: yea rather they flatter them in their ignorance and sinne, whereby thinking themselves sufficiently well spedde already, they neither hunger nor thirst after *Righteousnes*. Also the Princes of this world, & the Magistrats, which should much regard this commandement, haue little care either to perforce, or to consider of the same. To be short: the Parents, the Maisters, & other persons in their seuerall functions imagine,

To whom
the Pro-
phet poin-
ted.

Ier: 55.

Luke 18.

(for

(for the most parte the like, who the whiles are comparable to the shipwrights of *Noahs Ark*, who labouring for the safety of others, were carelesse of themselves, & perished in the flood. And what gaine these (after the iudgement of *S. Paul*) when they sow & preach vnto others, & themselves remaine cast-awayes, wracking in the depth of hell? therefore that is well worthy to be noted that the Lord saith, *Sowe yee for your selues*: Thus the righteous shall liue, (not by an others,) but by his owne faith.

Secondlie, touching the nature, order, & manner of the fructification of this Seede, as it holdeth proportion with the Seede of the husbandman: I gladly remember that pretie Comparison of father *Gregory*, where hee said, *Quum Desideria bona*, When wee conceiue good desires or motions in the heart, (vpon the hearing of the word) then as good ground we receiue the Seede: when we begin good workes, then are we as the hearb or blade growing: when wee are proceeded to some perfection in those workes, then are wee made as the eare fitte for the corne: and when wee be established or confirmed therein, then haue wee the full corne in the eare. In this we find the *Word* comparable to that Seede, in fouer points, besides the sowing thereof, (as it is referred to the Action of the Sower.) As first, in that it taketh roote in mens hearts, as the Seede in the earth: secondlie; in that it groweth to a blade or hearbe: thirdlie; in that it beareth or sheweth forth an eare, and fourthlie, in that it yeeldeth the

The nature, order & manner of fructification of the Seede.

1
2
3
4

N

full

full corne in the eare. This our Sauour doeth not onely confirme, but addeth three other Reasons of this Analogie, wherof the first is taken from the continuall growing of the *Seede*; the second, from the fructification thereof, the third from the vse.

I Marke: 4. 26. The first is found in that similitude of the Kingdome of heauen, where a man casteth *Seede* in the ground, & sleepeth, and riseth vp night and day, & *the Seede springeth & groweth vp, he not knowing how.*

Matth: 13. 8. 24. The second, in the example of that *Seed*, which falling into the good ground, toke roote, grewe vp, and brought forth fruit, *some thirtie, some sixtie, some an hundred folde.* The third, is that Parable of the good *Seed*, which the husbandman tooke & sowed in his field, which *in the time of harvest was gathered from the tares, and brought into the barne, for the vse & commoditie of the husbandman.* Whereby is scene

the wonderfull nature of the *Seede* in growing, the great encrease, & the goodly commoditie thereof, to him that laboureth in the same: for this is that *immortall Seede*, whereby men are engendred to life euerlasting, & the power of God to saluation, to all that belecue: Therefore the Lord willing that his children should be drawen forth of the darknes into the light, & from ignorance vnto the true knowledge of God, and so preserved by Faith in him, thus exhorteth: *Search yee the Scriptures, for they testifie of me: hee that hath eares to heare, let him heare: that is, the word of life: he that hath an heart to conceiue, let him conceiue it: hee that is wise, let him hearken and follow it: hee that wil be blest,*

seed

fed, let him meditate therein day and night: neither is the holie *Scripture* without abundant store, of those and such like exhortations, admonitions, and perswasions to the thankfull acception and right vse of this soueraine good *Seede*, the *Word* of *God*, the which therefore the true seruants of *God* doe beleue, embrace & obey: according to that *Io: 8.* saying: *My Sheepe heare my voyce: and he that is of God, heareth the word of God.*

CHAP. XI.

The kinde of Soyle wherein the good Seede is to be sown, with the manner of the manurance therof.



As the Lord God hath not onely required of his people, thole two noble vertues, *Iustice & Mercie*: but also taught them how to procure & expresse the same, by two metaphoricall words, taken from the labour of the husbandman in his field, as *Sowing*, and *Reaping*: so now, by two other like wordes, as *Fallowed ground*, & *Ploughing*, he declareth first, in what kinde of lande the *Seede* should be sown: and then, by what kinde of husbandry the land is to be tilled, and prepared for the *Seede*.

The land lyable to this vse, is named in the first *1. The* tongue *Nir*, made of a verb, which signifieth ei- *land false.* ther to till the ground, or to eradicate & cast forth *wee.* the thorns & weedes of a land, before it be sown

Hof: 10

12.

Ier: 4. 4.

Laur: Val:

Sernius.

with good corne : that worde vsesh the Prophet
Hofey, the which *Jeremie* confirmeth in that when
 he had said, *Plough up your Nir* or fallow ground:
 he added, *and sowe not among the thornes.* The *La-*
times translate it *Noualé*, which noteth either that
 land which is yearly renewed with manurance &
 feede: or that which is first broken vp with tillage
 or manurance, and made fit for the feede: we call
 it the fallowed land, as namelic that, which was
 sometimes ouergrowne & combred with thistles,
 bryars, weeds, and such like noysome things, and
 afterward by the wisdom & labour of the good
 husbandman, turned vp, & so let lie at rest for that
 yeare, to the end, that the weedes and those noy-
 some herbs being mortified, and the soyle molli-
 fied, & made better, it might be fit to receiue Seede:
 they care following: in the which sence, not onely
Paulus Iurisconsultus, *Varro*, and *Plinie*, haue taken
 it, but also the Poet, who therof hath written;

Virgil:

Alterius idem consas cessare Nouales.

Et Ségne patiére sita durefcere campum. Again
Impius hac tam culta Noualia, Miles habebit?

Hee meaneth such principall grounds as haue
 bene well curried and prepared with the great la-
 bour & toyle of the husbandman, the losse where-
 of, hee much bewailed. So by this fallowed land,
 is vnderstood, that which is well cultured and sea-
 soned for the Seede, & by the metaphor or transla-
 tion, sometimes places, sometimes persons, or any
 other thing which by the study, endeuour, labour
 or diligence of man, is made fit and applyable to

the use of what whereto it is designated or appointed.

Next, although the worde of this Action, as *Plough ye, breake ye, or turne ye up*, is in the holie tongue, generallie applied to euery kinde of labour which the husbandman vndertaketh for the culturage and better manurance of his land: yet it chiefly signifieth that which is to be performed with the *Plough or Soole*, drawen of the Oxen, called of the Hebrewes *Machrescher*: The Israelites went down to the philistines, to sharpen euery man his *Share or Soole*: which worde, is made of that verbe which signifieth to plough the field, as with Oxen or horses: As it is said in the law: *Thou shalt not plough thy field with an Ox & an Ass yoked together*. So it is saide, that Iobs Oxen were ploughing in the fildes: and Samson from thence tooke that parable; *If ye had not ploughed with my heiffer, ye had not found out my riddle*. But as the former word, so also this by translation, signifieth sometimes the malice of thē that afflict or oppresse others: sometimes necessary corrections and punishmentes for the amendement and preparation of mens hearts to pietie & goodnes: sometimes the whole action, endeavour, & right course of a Christian in his calling, of whom ther is daily required a renouation, by a meditation or exercise in Gods law, considering his naturall concupiscence, and continuall flydings.

Of the first acceptation, wee heare the Psalmist, in the person of Christ, thus to complaine: *The*

Machrescher,
1. Sam:
13. 20.

Malice.

- Psal.* 129. *Ploughers ploughed upon my backe and made long furrowes.* From this kinde of labour, *Salomon* disswading men, saith: *Thou shalt not plough euill upon thy neighbour or brother: that is, thou shalt neither imagine nor execute anie euill thing on thy brother.* This *Hosey* calleth, the *Ploughing of iniquitie*. The like hath *Eliphaz* in *Iob*: *they that plough iniquitie and sowe wickednes, reape the same.* * Of the second signification, the Lord in *Hosey* saith: *It is my desire that I should chastise them: & afterward he saith: Ephraim is as an Heaffer, vsed to delight in threshing (or treading out) the corne, wherein is pleasure, as (there is paine in ploughing:) But I will lay my yoke upon her faire necke: I will make Ephraim to ride, Judah shall plough, and Jacob shall breake the claddes, or harrowe.* * The third acceptation of the word, we finde in the prophet *Isaiah*: *Shall the Ploughman plough all the day, that he might sowe? and that word so translated hath the Evangelist, Two men shall be ploughing in the fiede: Againe, hee that goeth to the Plough, and looketh backward, is not fit for the Kingdom of God:* in the which speeches are noted the office and function of the true Christians, with their continuance in the labours of the same.
- But now concerning this coniunction, and in-iunction, *Plough or breake up your fallowed or prepared land:* wee finde, that *Salomon* in a certaine proverbiall speech, conioyning both the words, hath the like in effect, *Prepare thy work without, and make ready thy things in the fiede: (as who should say) play the good husband in the manuring, dressing, and cultu-*
- 2. Correc-tion.*
Hof. 10.
 10. 11.
 3. A Chri-stian mans action.
Iay. 28.
Pr. 24. 27

culturing of thy land, to auoid the inconuenience that followeth bad husbandry) for I passed by the felde of the slouthfull, and by the vineyard of the man without vnderstanding, and loe, it was all growen ouer with thornes, and nettles had couered the face therof, & the stone wall thereof was broken downe. . S. Iohn the *Luke: 35.* Baptist, endeououring to perswade this good Husbandrie, saith: *Euery valley shall be filled. and euerie hill shall be brought lowe: & crooked things shall be made straight, and the rough wayes shall be made smoothe:* all the which words are likewise metaphorical, & signifie what the Lord God required in them which should be prepared for the acceptance of the holie *Mesiab.* And the Lorde himselfe hath a Parable to the like effect, of the sower which cast forth his seede into diuers kindes of earth: whereof that onely receiued the seede to profit, which was the good ground, that is, the same which was by this kinde of husbandrie well manured and prepared. But whereas *Salomon* leaueth it in the bare metaphor, the others haue added an exposition, as not onely for them then, but also for vs, to whom the Lord hath graunted to knowe the misteries of his kingdome. Therefore *Jeremie* hauing taken vp this metaphor, by and by expounds it thus: *Be yee* *Jer: 4.* *circumcised to the Lorde, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne that none can quenche it, because of the wickednes of your inuentions.* And herein he teacheth amongst other, those two things: first, what is meant by this land

The Metaphor expounded,

*The ground
is mans
heart.*

*Fallowed
or circum-
cised.*

Mat. 13.

Mat. 13.

or ground: Next, what is the husbandrie thereon required: he would that we should by this ground vnderstand, not that naturall Element or ground, accustomed to the materiall seede: but the heart of man; yea and by the figure *Xenegdoshé* (which vnder parte, comprehendeth the whole) the whole man, whose life, conuersation, and wayes before the Lord, are commonlie iudged & discerned by the constitution of the heart or thought, the fountaine of all mans wordes, actions and endeouours. But the heart of man, naturallie and without this tillage or fallowing, is comparable to the barren, battaine, and waste ground: which neuer the lesse beeing circumcised, that is, fallowed and well manured, is like vnto the good ground, & thereof called *Gods husbandrie*: according to *Pauls* speeches to the *Corinthians*, after that they had bene occupied in the studie and practise of Pietie: *ye are Gods husbandry*: that is, the hearts circumcised, the land well manured, and a people holie and well prepared for the Lord. Also *Iohn the Baptist* expoundeth the metaphor thus, *Prepare ye the Lordes way: Repent, Amend your liues, and bring yee forth fruites worthie amendement of life.* And the Lord declaring the parable of the Sower and his field: tells his Disciples, that the good ground is, *He that heareth the word, and vnderstandeth it, which also beareth fruite,* & bringeth forth some thirtie, some sixtie, some an hundred fold. Although sometimes by a field is meant the World, and by the good seede, Gods children: yet here (as he said) by the Seed, is meant the Word

of God, and by the field, the persons to whom the same
 is preached, by the which many be called, but fewe
 that is, those which are comparable to the good
 ground) are perswaded. So, neither hath the pro-
 phet *Hosey* here left his Metaphor without his ex-
 position, when to the same hee added: *It is time to*
seeke the Lord. In the which words hee compareth
 all that, whatsoever is before spoken of the good
 Ground, for this comprehendeth the hearing of the
 word, & the vnderstanding of the same, Faith, obe-
 dience, Iustice, Mercie, Vertue, Amendemēt, Re-
 pentance, & the true conuersion of man vnto God.

*To seeke
 the Lorde,
 is to sowe
 for righte-
 ounes.*

By this therefore we gather, that the Lord know-
 eth howe farre off the people of *Israel* were from
 the right practise of the wise and prouident hus-
 bandman in this point, as that in steede of sowing
 for Righteousnes in the fallowed Land, they sow-
 ed among the thornes, and ploughed wickednes,
 whereof ensued iniquitie, as pride, couetousnes,
 gluttony, wrath, enuie, luxury, crueltie, and many
 other vngodlie fruites, whereof the wrath of God
 enkindled, was now ready to fall on them: he did
 in his great mercie and long suffering, yet ende-
 uour by the ministry of his prophet to withdraw
 them from such their sinnes & miseries, and to al-
 lure them to Pietie and goodnesse, by perswading
 in them that good *affection or passion of minde, *That is,*
 wherewith beeing deepe lie touched, in the bitter
 sense of the diuine wrath conceiued against them *truer re-
 pentance.*
 for their sinnes, they might be heartily sorie, loath
 their sinnes, thirst after mercie, hunger after righ-
 teousnes,

teousnesse, and turne againe vnto the Lorde, from whom they had bene estranged in the leaudnes of their mindes.

This is indeede the same, which the *Greekes* vnderstood in their *Metánoia*, but the *Hebrews* more fullie in their *Thesclubah*: noting with the former a renewing of the minde: and with the latter, a turning again into the way, from whence a man had erred: and is so much to say, as the conuersion of a man vnto God, not onlie in minde, but also in bodie, and in both: wherein beeing truely mortified, he might again be renewed and conformed vnto the Lord in holinesse and righteousnes. Against

Thesclubah this is directly opposed, that *Meschubah*, or turning away, as from God to the Diuell, & from all good, to all euill: wherin is found wickednes and destruction. In a word, the prophet by this exposition of the Metaphor, preacheth true *Repentance*, which hee knewe to be the onelie way to recover those wandring persons, and therefore most necessarie, as that without it, the sinner is not pardoned of his sinne, and so profitable, as in the which hee findeth & that timely, both mercy & life: wherof also it is, that those persons are said to sinne vnto

*The sinne
vnto death*

death, which cannot repent: and they are said to be borne of God & exempted from sinne, which truely and timelie repent. To the which we haue not onely manie Testimonies, as in the Prophets, *Isaiah*, *Ezekiel*, *Jeremy*, & others: but also most notable examples, as of *Dauid*, *Solomon*, *Manasses*, *Magdalen*, *Peter*, *Paul*, and manie such who haue

not onely taught, that at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, the *Lord* doth pardon him: but also haue sensible felt and proued the effect of the same.

In regard wherof, the godly Fathers of the church haue both thought and spoken verie honourable of this godlie vertue: Among others, the learned *Chrysostome* therof saith: *O Repentance*, which (the Lord being mercifull) doest remit sinnes, openest the gate of *Paradise*, healest the man contrite: makest glad the sorrowfull, recallest life from death, restorest mans estate, renewest honour, giuest boldnes, reformest the vertues, & fillest man with grace more abundant! And *Cyprian* hath a very excellent praise therof: *O worthie Repentance*, what excellent or strange matter should I report of thee?

All things bound vp thou loofest: All things loosed, thou shuttest vp: All aduerse things thou mitigatest, all contrite things thou healest, all things confused thou brightenest, & all things desperate thou cheereest. And this is in deed, that new life, which necessarilie followeth that newe birthe,

wherof our Lord disputeth with *Nichodemus*: the which (as the same *Chrysostome* saide) is more glittering then golde, brighter then the Sunne, & that which neither sinne quaileth, nor defection ouercommeth, nor desperation daunteth. Wee neuer read or found, that anie man hath or may fall into that damnable sinne against the holic Ghost, to whom the Lorde giueth true Repentance, as wee rightlie define it: for albeeit, that sinne be not

*Cyprian: o
penitētia,
quid de te
Nemere
ramus.*

Iob: 3.

*The repen-
tant sinne
not against
the holic
Ghost.*

*The sonne-
against the
holy Ghost.
Heb. 6. 4.
& 10. 26.*

rightly defined, *finall impenitencie*, but is iudeede, that Obstinat peruiacic or stubbornnesse vntill death, by the which a man not by ignorance, nor by infirmitie, nor by feare, nor by an occasion, but by a certaine determinate malice of minde, is turned away from the doctrine of the Gospell, and so persisting, doeth hate and persecute the knowne trueth of the same: yet, because the Lord hath debarred them this noble Grace which sinne against the holy Sprit, many haue so defined it, knowing that if the Lord in mercie, would grant them true Repentance, they could therewith be remitted & liue. Therefore the Lord hath bene willing that his people should be drawne therto by many perswasions & arguments, as by *Isaiah. Wash you, make you cleane. Let the vngodly man forsake his own waies, and the vnrighteous his owne imaginations, and turne againe vnto the Lord.* And by his Sonne hee saith: *Come vnto mee all ye which trauaile & be heauie laden, and I will refresh you.* These, and manie such comfortable wordes, hath the Lorde vsed to them on whom hee is willing to shewe mercie: and vnto them onely, he giueth that peerelesse vertue, and therewithall grace and power to be made his children in the new birth, and to honour him as their best Father, in a righteous and honest life. And lastly from hēce are rightly gathered these generall motives & causes, perswading men to the estimation & desire of this thing: whereof the first is the consideration of our owne condition, being great & what daylie transgressours of the lawe of our heauenly

*1. Mo-
tiues to re-
pentance. 1*

Father

Father, wherof we should be sory, and amend our liues. The second, is the remembrance of the Lords commandement, which commandeth & admonisheth vs to repentance. The third is, the goodnes & long suffering of God, who allureth, and daylie and hourely wayteth for our returne vnto him.

The fourth is, the diuers kindes of Calamities of this life, wherewith (as with a rodde) our heavenly Father humbleth vs, and assayeth to draw vs vnto him, whiles we be negligent. Fifthlie, the vncertainty of our liues: knowing that death is certain, but the time therof vncertaine, neither after death is there place left vs to repent, therefore we should not delaye nor neglect to take the opportunitie therof. Sixtly, the sodaine coming of the iudge in the most terrible and latter iudgement, against impenitent sinners. Seuenthly, the paine eternall of them which liue and die without repentance. Eightlie, the consideration of the sweet comforts & commodities, which follow them which timely repent. Ninthlie, the examples of them which haue returned vnto the Lord, as *Adam*, *Dauid*, the *Niniuites*, & others, who timely obtained mercie, and saluation from the Lord, who is so willing to forgieue them that returne vnto him. Tenthly, and lastly, the fearfull exāples of the impenitent, whō the Lord hath shut out frō his louing mercies; as *Cayn*, *Esau*, *Saul*, *Iudas*, & *Dines* in hell; who sought for mercie, but obtained it not. By this we learne what is meant by Plowing and turning vp of the fallowed land, for the soueraine Seede.

CHAP. XII.

*The heart of man is likened unto the Earth,
or Land, both fallowed, & vnfallowed.*



Man is
likened to
the Earth
for 7. cau-
ses.

Annos 6.

1.

3

Owe, that wee may yet better vnderstand the Metaphor, with profitable fruite, let vs examine these two pointes. First, why *Man*, or *Mans heart*, is likened to the Earth, or to the vnfallowed Land. Next, why the *heart of the Godly man* or *repentant sinner*, is likened to that Fallowed or tilled soyle: As for the former, wee find that man is called *Earth*, and that his heart is comparable to the earth: First, because he was taken from the Earth, into the which he shal againe returne, *Gen. 3.* Secondlie, by reason of his nature corrupt, which is as the earth, colde & drie, and therby barraine of all good thoughts, & godlie endeouours: neither is the same easilie perswaded to goodnes, but by the diuine grace, & therefore no lesse comparable to the *Rocke* or *Stone*: as the prophet saith: *Shall the horses runne on Rockes?* that is, on a barraine or hard land to plough, for the sowing of Pietie? Thirdlie, for that, as the earth is ponderous and tendeth downeward, so man is weighed downe by the tigh of his sinnes: yea, in his corrupt nature, hee hath for his centre the depth of hell, whitherto hee daylie tendeth

were

were he not sustained by the finger and mercy of God in Christ. Fourthly, as the earth hath many and diuers shapes and changes, according to the diuersitie of the times, seasons, and constitutions of the aire: so is mans heart, and *Man himselfe*, most vnconstāt, wauering, and reeling too & fro, now of one constitution, then of another, after the manifold changes and chances of this life.

Fifthlie: as the earth is the receptacle of all seeds, of all bodies, and ponderous things whatsoeuer: so is mans heart the receptacle of all opinions, sectes, documents, Arts, Sciences: yea, the swallow of all sinnes, abominations and euils in the world.

Sixtly, as the earth hath in it manie hollow places, and such as are inscrutable: so hath the heart of man, which therfore is called *prauum & inscrutabile*, wicked and vnsearcheable.

Seuenthly and lastly, the earth being not tilled and manured, beareth naturally briers, thornes, thistles, nettles, & such being the effects of the curse.

Gen. 3. Euen so mans heart without discipline or spiritual culturing, bringeth forth all kind of corrupt & naughty imaginations, sinnes, euill deeds, and like fruites, such (as Christ tells vs) defile the man. And surely, here may we see the true image

of the *Olde Adam*, who hath (as saide *Bernard*) a threefold Oldnes, namely that of the heart: that of the mouth, and that of the body, in the which we offend three manner of wayes: that is to say, in thought, in word, and in deede. In the heart are bound carnall & worldlie desires: that is, the loue

of

Bern: in 30. Sermon: p. 15.

of the flesh, and the loue of the world : Likewise in the mouth there is double inueteration, as Arrogancie, and Derogacie. Also a double oldnes is in the body, that is, heynous & wicked actions. All these are the *Olde Mans image*, and require in vs to be renewed.

On the other side, the heart of the repentant, yea, of the *godlie Man*, is compared to the Land fallowed, or well manured : First, in regard of the labour thereon employed. Next, for the aptnes of the same, to receiue & retaine the seede. Thirdly, for the fertillitie thereof : for it hath pleased the wise husbandman (namely God) to exercise and to improue the same, with his hand and hidden graces, whereby hee hath mortified therein the bryers, thornes, thistles, & tares, and renewed the same in the best māner of the *spirituall georgie*, and therby hath giuen it power to procreate & yeeld forth the happie *Fruites* of those good *Seedes* and *Plantes* thereon bestowed. This is a speciall Fallowing of the spirituall Land, as wherein may be

seene a true *Mortification*, and a right *Renouation*, so often commended vnto vs in the sacred Scriptures. By the former, our corrupt Nature is mortified and subdued, all godly lustes killed : sinne vterlie suppressed. And by the latter, wee are made able both to conceiue those spirituall good motions, and to beare and bring forth fruits worthie amendment & newnes of life. So that now, whereas we were sometimes in darknes, & could

not conceiue the good things of the spirit of God

tha

The heart
of the pen-
itent and
godlie.

1

2

3

1

John 3 3.

Mortifi-
cation.

Renouatio.

1

2

1. Cor. 2

that is to say, without the feare of God, without hope, without ioy in God, and so all vnfit for the kingdome of God, (as that *Old Man*): Now are we lightned in our minds, we haue new motions kindled in our hearts by the Word, and by the holy Spirit: that is, we haue the true knowledge of God, faith and boldnesse in Christ, the feare of God, right inuocation, loue, ioy in god, hope, and other good spirituall vertues, vnder the gouernment of Iesus our Prince. To this exhorted the Apostle. *As wee haue borne the Image of the earthly man, so let vs beare the Image of the heauenly Man.* This heauenly *Man* is Christ, by whom we haue a triple Nouitie or Newnesse, as the same *Bernard* writeth, opposite to the triple oldnesse of the *Old Man*: that isto say, the Newnesse of the heart, of the mouth, & of the body. Concurring: he first, the Apostle saith: *Be yee renued in the Spirit of your minde, and put yee on the New Man, which according to God is recreated in Righteousnesse and holinesse of truth.* For the second he saith: *Let not any euill word come out of your mouth, but that which is good to the edification of faith, that ye may giue grace to the hearers.* And for the third, he saith: *As yee haue giuen your members seruants to to vncleanesse, and to iniquitie, to commit iniquitie: so now giue your members seruants vnto Righteousnesse in holinesse.* And this *Bernard* draweth to particulars, saying: *Let our hearts be renued from fleshly and worldly lustes, that those being excluded, the loue of God, and of our heauenly Father, may be brought*

1. Cor. 15

1
Ephes. 4.

2
3
Ro. 6. 12.

4
Bern.
Renouetur
ergo Cor
nostrum,
&c.

brought in. Let all arrogancie and derogation bee banished our mouthes, that in the place thereof may succeed the true confession of our sinnes, and the good estimation of our neighbours. And for those harmful and wicked actions which appertaineth to the corruption of the body, let Continencie and perfect innocence be embraced: as where, by the contrary, vices may bee expelled and overcome by these contrary vertues. This kinde of Renouation worketh the Lorde Iesus, dwelling in vs by faith, according to that his laying: Beholde, I make all thinges new. The same dwelling in our harts, is our true wisdom: in our mouth the very truth; and in our person, the right iustice. To this husbandrie chiefly ayimed the Prophet, when prophesying of the returne of the Iewes from their captiuitie, and of the reedifying of Ierusalem, he said in the Lordes name thus; *I will cause you to dwell in the Cities, and the desolate places shalbe builded, and the desolate land shalbe tilled, whereas it lay waste in the sight of all that passed by.* This meant the Apostle, when hee aduised the Collossians to mortifie theyr earthly members: when he willed the Romanes to cast away the deedes of darkenesse, and to put on the armour of light: when hee exhorted the Corinthians to beare the Image of the heavenly.

By this is euery one taught his owne condition and estate, according to that laying, *Know thy selfe*, and thereby endeouour the sooner to assay to purge out the grosse corruptions of his nature:

Col. 3.
Ro. 13.

1. Cor.

fi

ture: so to be prepared for the heauenly graces, least it be said of vs, that whiles we peruse all others, we neglect our selues. And what gaine they, who either for vaine-glory, or greedie lucre, or any worldly respects, seeke to pleasure others, and the whiles make themselues cast-awaies. The sicke man, who knoweth not his owne estate, seeketh not for a Physitian, nor studieth to preuent his owne daunger, vntill it bee ouerlate: God graunt wee may looke better to our selues hereafter, then heretofore wee haue done, and in the true feare of the diuine Iustice, be terrified from sinne, and by the consideration of his fatherly loue and mercie, bee incited and encouraged to Righteousnesse and Mercie: Then shall the Spirite of Discipline inhabit our hearts, and therein, the good seed sowne, bring forth the good fruite in great abundance, to the honor of God, and comfort of our soules.

CHAP. XIII.

The Plough wherewith the land of the Righteous is fallowed and prepared.



Asing before spoken of the sowing of the seed, and that it is required, the land wherein the same seede is sowne, should first be well fallowed, whereby the tares and weedes may be mortified and suppressed, that the good fruites might

ensue without hindrance: it is now in question with what instrument this is to bee wrought and performed. But seeing that al things are difficile, and to hard, as fewe men can expresse them, wee hold him happie, which by the diuine grace is made able thereto: for it is certaine, that the natural man cannot conceiue the things of the holy Ghost, as wee plainly see in the example of *Nicodemus*, with whom Christ disputed concerning mans Regeneration, teaching him to vnderstand diuine things by the similitudes taken from the truth of things terrene. After whose example, wee may againe consider the *Husbandman*, how and with what instrument hee dealeth in this point of good husbandry, as wherewith the better to ease himselfe & expedite his worke. The chiefe Instrument of his Action is that *Aratrum*, which wee call the *Plough*, wherein are found five generall partes to bee considered, as:

*Five parts
of the
Plough.*

First, the Soole, with his members.

Next, the Oxen, which draw it.

Thirdly, the Holder, which directeth it.

Fourthly, the Leader, who allureth it.

Fifthly, the Driuer, who prouoketh it.

To the which also wee may adde one other thing, which thogh not any part of this Plough, yet incident and conuenient to the better preparation of the Land, and that is, the *Harrowing*: wherein also are considered three partes: That is:

I The

1. *The Harrowes which breake the Clods.*
2. *The Horses which draw.*
3. *The Driner, who yoketh them.*

*Three
parts in the
harowing
of the Land.*

Comparable to the which, we haue found a
ertaine *Spirituall Plough*, and like Harrowes, in
ed by the true vse whereof, the spirituall Hus-
ndman may with the more facility and better
eed, effect that which is required, and thereby
uch ease himselfe touching the great paines &
rowes of his handes about the Earth, which
e Lord had cursed, according to that prophesie *Gen. 3. 17.*
and 5. 9.
Lamech, in the naming of his sonne *Noah*, who
erwarde became so good a Husbandman.
ow, in the examination of the Parts, let vs first
nsider of the *Soule*, which is that Instrument
erewith being fastened to the Oxen, the Hus- *The Soule*
dman-rippeth vp his land for the Seede: and *with the*
rein we finde (besides some others) fourteene *parts ther-*
of. *of 14.*
ts or members: as they follow. viz.

- | | |
|---------------------------|-------------------------------|
| 1 <i>The Share.</i> | 8 <i>The Round Hale.</i> |
| 2 <i>The Shiope.</i> | 9 <i>The Chaine.</i> |
| 3 <i>The Culter.</i> | 10 <i>The farther Wheele.</i> |
| 4 <i>The Beame.</i> | 11 <i>The neere Wheele.</i> |
| 5 <i>The Tractorie.</i> | 12 <i>The Axell.</i> |
| 6 <i>The ground Rise.</i> | 13 <i>The Key.</i> |
| 7 <i>The broad hale.</i> | 14 <i>The Tawe.</i> |

to the which particular parts and members,

so many Actions and vertues of Righteousnesse
and Mercy may be compared. *viz.*

- 1 Contrition of the heart.
- 2 Humility of the Spirit.
- 3 Confession of the mouth.
- 4 Maceration of the flesh.
- 5 Hope of Remission.
- 6 Patience in affliction.
- 7 Conuersion of minde.
- 8 Correction of works.
- 9 Combination of vertues.
- 10 Meditation of godlinesse.
- 11 Continuance of good actions.
- 12 Invocation of God.
- 13 Iustificatiō of faith.
- 13 Love of the Spirit.

*A memo-
rand for
the Plough-
men in the
field.*

Loe, in this sort is the *Soule* of Pieries Plough framed, as whereby the verie Plough-men & labourers in the field, following or beholding the Plough, may easily (as by certain Symboles) consider their owne condition, and call to memory, those things wherunto the Lord in his word, and by his seruants hath inuited, & seekes to perswade them: that being thereby sooner taught, they may as good Husbandmen, labour in the Lords field, both for his glorie, and their owne commodity. And this that wee may yet better know & remember to obserue, let vs be contented to peruse and examine those particulars.

CHAP.

CHAP. XIII..

The first part of the Soole, is the Share.



He first is the *Contrition of heart*, *Contrition* likened to the *Share* of the *of heart*.

Soole. This Instrument is called in Latine *Dentale*, of the *Dentale*.

word *Dens*, or Tooth, for that it pierceth or biteth: and the vse thereof is to pierce the

vowels of the soyle, as therein to force the same, and make way for the Culter, which followeth one to diuide and open that which the Share hath pierced: and this very aptly expresth, that *contrition of heart*, which is well defined the *Cō-*traction or wholesome motion of an humble and, or sorrowful heart, rising of the Recordation of sinnes committed, and the feare of Gods iudgements on the same, and is declared with tearful sighes and weeping eyes. And howsoever wee finde the same to be occasioned by any carnall action, wee must know it to be the verie worke of God then wrought, when by the law and iudgement of Conscience, he openeth to a man the greatnes & horrit of his transgression and sins, demonstrateth to him his high pleasure, with an imminent plague for the same, afflicteth on his heart the bitter sense on his path, as whereby hee is forced to feare, to tremble,

ble, and to feele the eager gnawing & wringing torment of a guiltie Conscience; now as readie to be drawn to the Iudgement Seate, and thence as guiltie to bee sent forth to the place of execution: that so, beaten downe, daunted, and mortified, he might after ward be made capeable either of grace and consolation in the Lords mercy: or being left to himselfe, might fall through dispaire into eternall death and damnation. With this Share, did the Lord pierce and wound the hearts of those Iewes to whom *Peter* preached, accusing and charging them with the betraying and murthuring of the Lord Iesus, which had iustly prouoked the Lord, & deserued the paine of his iust iudgements: whereon being pricked in conscience, they said vnto *Peter* and the other Apostles, *Men and brethren what shall we doe?* The same Share pierced the Publicans, the Souldiers, and the people, when *Iohn* the Baptist told them that the Axe was laide euen to the roote of the tree: so that euery tree that brought not forth good fruit, was to be hewen downe and cast into the fire. This was the preaching of the Lawe, whereat also, *Dauid*, *Manasses*, *Peter*, & *Magaalen*, accusing themselues as guilty, were brought to contrition. And (indeede) *Dauid* after the experience of this instrument, found that it was not onely a thing profitable for him, as whereby hee might begin to proceede with *Pieties Plough*: but also a pleasing Sacrifice vnto God, the which is strongly seconded by the Lord himselfe, who saith:

Act. 2. 37.

Psal. 50.

saith: *To whom should I look, but to him which is poore and contrite in heart, and trembleth at my wordes.* *Esa. 66. 2.* Therefore the same, Paul much commendeth, *2. Cor. 7.* writing to the Corinthians, and addeth: *Though I made you sorie with a Letter, I repent not, though I did repent.* Again, *I now reioyce, not that ye were sorie, but that you sorrowed to repentance, for ye sorrowed godly, so that in nothing ye were hurt by vs: for godly sorrow causeth Repentance vnto saluation, not to be repented of: but the worldly sorrow causeth death.* Wherein also distinguishing the godly sorrow, (that is, the Christian contrition) frō that which is vngodly, he sheweth the ends and fruits of eyther. And truly as that medicine which draweth forth from the sick mans heart the venemous humour of his disease, and prepareth him for the sweete and healing potion: This godly contrition draweth out of the sinners hart, the poiso of the wicked fact, and mitigateth the biting and sorrow of the conscience, albeit it pierceth and woundeth the same: for by this shall be made euen a soueraigne medicine to heale the wound of it owne piercing, comparable therein to that ointment or plaister, which, made of the Spider or flie that stingeth a man, shall easily heale & mitigate the paine thereof. This is a practise vsed in the cure of the body, in the which, that is thought no lesse needfull that a veine bee opened, when the Phisitian perceiueth the blood infected. But the sinner is throgly infected both in body and minde, and so inflamed therewith, that he will be soonē agonized

Q

and

Gen. 6.

and dead indeede, if his veine be not soone opened, euen the Cordiall veine, from whence the rankour of malice and wicked imaginations may bee drawne forth. For the imaginations of mans heart are onely euill euery day. Therefore saide the Lord; *Circumcise your hearts: Roote your hearts: Let the sinner forsake his owne imaginations.*

Pf. 51. and
126. 6. 7.

This commenceth the Action of mans Mortification, and is the first part of *Repentance*, & so needfull, as that without it men cannot repent indeede. But hauing the same in the right constitution of minde, wee are accepted with the Lorde: though we sowe in teares, wee reape in ioy: wee enter the gate of right Repentance, wee moue the Lord G O D to pitie vs, wee finde mercie with his grace: and finally, wee directed from hel to heauen, and from eternall death, to eternall life, through the merits of the Sonne of God.

CHAP.



CHAP. XV.

The second part of the Soole of pietie, is the Shippe.



Ext to the Share, is the Shippe, which is that member of the Soole whereon the Share is fastened, and this noteth the humiliation of the Spirite, wrought by that true feare of GOD, whereby (mans heart being contrite) the minde is al-

2. Humiliation of the Spirite.

so so humbled and made poore in his owne conceit, as that it casteth off all boldnesse of it owne strength, wisdom, iustice, wealth and estimation. Hereof it is, that a man chooseth to be an abiect in the house of God, and preferreth all others before him, when hee considereth his owne vilenesse, as *David* did: acknowledgeth himselfe to bee but dust and ashes, as *Abraham* did: esteemeth himselfe vnworthy of Gods manifold mercies, as *Jacob* did: standeth a farre off, and is afraide to looke vp to heauen, as the poore Publican did: dreadeth to take the holy name of God in his mouth, as *Solomon* did: desireth to be but as a seruant in Gods house, as the prodigall Sonne did in the house of his father: esteemeth himselfe a worme, and no man, as *Christ* did: thinketh both himselfe and his house, vnwoorthie of *Christ*, as the Ruler didde:

Q²

and

and saith to Christ, *Lord goe from me, for I am a sinfull man*, as Peter did. In a word, as this humble Spirit casteth down, and condemneth and contemneth himselfe, as a seruant vnprofitable, in thought, word and deede: so hath hee no desire to bee praised before God or man, because hee seeth and feeleth in himselfe nothing worthie commendation; but rather sinne & damnation. This is contrary to the humour of the worlde, which hunteth after the vaine glory of the same, and thinketh magnificently of her followers therein: disdaining and contemning the whiles the humble and lowly men of Spirit. Howbeit, the Lord Iesus, as hee himselfe was humble and mecke, and would that all his Disciples should follow him therein: so hee pronounceth those persons blessed: for that to them belongeth the kingdome of heauen: neyther (as he saith) shall any be admitted into the same, but such onely as be truly humbled, and in the meekenesse of Spirit become as children: the which *Augustine* considering, saide, that this was indeede the first, the second, and the third point, yea the highest and cheefest point of Christianity. And worthily is this vertue compared to the Shippe in the Soole: for that, as the Ship is not only that peece which holdeth the Share, but is placed beneath next to the earth: so the humiliation of the Spirit, holdeth fast the true Contrition of the heart, the which without the same, would soone bee abated: and yet how low soeuer this be placed vn-

der

Mat. 52.

Why humili-
ity is like-
ned to the
Shippe.

der some other parts of the Soole, and next the ground, with the Shippe: yet as Nazianzen said: (*ypsus arōzen the etapeinosen*) it goeth before exaltation and honour. Therefore Saint Iames counsellied, Be ye humble vnder Gods mighty hand, that he may exalt you in the time conuenient. For, God resisteth the proude, but giueth grace to the lowly. And to strengthen all, the Lord himselte saith; *Learne of me, for I am meeke and lowly of heart, and ye shal finde rest for your soules: for he that humbleth himselte shal be exalted.*

CHAP. XVI.

The third part of the Soole is the Culter.



He third member of this Soole ^{3. Confessio} is Confession of the Month: compared to the *Vomer*, or that *Vomer* which we call the Culter. The Culter hath his name of cutting or diuiding: the *Vomer* is so called a *Vomendo*, that is, of vomiting or casting forth any thing from the stomacke. This Culter is that which cuts, diuideth & openeth that which the Share pierceth, casting or separating the sound earth, some on this side, some on that: as a man may thereby see not onely a diuision or opening of the parts, but also the very bottome or ground of that earth.

Q 3

And

*Confession
to God.*

*Confession
to man.*

Psal. 51.

Eccel. 1, &

2.

*Solomons
confession.*

And thereto that *Confession of the Month* beeing compared, is defined the expresse manifestation of our sinnes, cyther publicly or priuately, cyther to God, or to men: that to *God*, is when our Consciences touched with the diuine Law, we so acknowledge our sinnes before the Lord, that we confesse our selues most worthy damnation both of body and soule, & therein we accuse not Gods Iudgements, but implore his great mercies, and praise his glory which iustificieth the sinner, not of desert, but of his diuine grace in his Sonne: that to *man* is, when hauing hurt or offended our brethren, we willingly acknowledge & confesse our faultes vnto them, with an humble and hearty desire of pardon. And this confession is sometimes priuate, as when the faultes be priuate: and sometimes publicke, as when the faultes be publicke: alwaies accompanied with a promise of amendement and ready satisfaction, in such measure as hability, opportunitie and occasion can extend & be ministred to answer the proportion of the iniury or fault. To this aimed *Dauid*, when hauing sinned not only against the Lord, but against man, hee did not alone say, that hee would confesse his sinnes vnto the Lord, but also declared the performance of either, openly & before the congregation. Such a matter importeth *Solomons* Preacher, wherein hee confesseth (among the vanities of the sonnes of men) his owne abominations and errors: yea as the Hebrewes report, in the bitter sense of his sinnes, & griefe

griefe of conscience, hee exposed himselfe ready
to confesse his faults throughout the City of *Jerusalem*, wherein he raigned king, before the eyes
of all the inhabitants of the same. A rare example
of such a personage. Thus King *Manasses* being
imprisoned in *Babylon* by the diuine iudgement
for his great abominations, confessed openly
that his sins were more then the stars of the hea-
uens, and the sand by the sea shore, in multitude,
without number. *Daniel* also in the behalf of the
captiue Iewes for their sins, confesseth, Lord, Dan. 2. 9.
vnto vs belongeth shame and confusion: for wee haue 10.
gone away from thee: & many other like examples
(besides testimonies) do the holy Scriptures ex-
hibite vnto vs of the vse of this spirituall Culter:
vnto the which we may aptly affix that confessi-
on of the Christian Emperour *Theodosius*, Theodosius
being reprov'd by *Ambrose* the Bishop of *Mil-*
lane for some heinous fault, and excluded the
Church, did not onely humbly acknowledge
his offence with teares, but confessing the same
openly, saide, that the Church doores, which
were set wide open to receiue in the poore folke
and beggars, were shur (& that worthily) against
him, who was made a Lord ouer his brethren.
Whereby as with a Culter or knife, this Empe-
rour (with those other of like estate) ripped vp
and laide wide open their committed sinnes.
Neyther is this vertue vnaptly compared to that The Roman
Romer, being indeed a spirituall vomiting or ca- and use
sting thereof.

sing forth of that which is noysome from the
 stomacke. The stomacke is mans heart. As the
 stomacke is oppressed with repletion: so is mans
 heart annoyed with sinne. And as the wringing
 of the stomacke prouoketh vomit: so the contri-
 tion of the heart, and true humiliation of a man,
 yeeldeth a good Confession. Againe, as the sto-
 macke is not eased, ere it be discharged, no more
 is the heart vntill wicked imaginations bee cast
 out. For it is certaine, that no sinner hath any
 ease or comfort, before hee finde the gracious
 countenance of God turn towards him: but vntill
 the sinner in the sorrow of his heart cōfesseth his
 sinne, God sheweth him no fauourable counte-
 nance: and because hee is willing in his louing
 mercies, to recouer his children, hee neuer lea-
 ueth off to strike, beat and chastise them with af-
 flictions, vntill they acknowledge and confesse
 their sinnes, & in all humilitie seeke vnto him for
 mercie. This to teach and perswade vnto the Is-
 raelites, hee commanded the High Priest to con-
 fesse openly both his and the peoples sinnes vpon the
 scapegoate. And this surely as the godly vsed,
 they euer found the mercy of God ready to par-
 don and to forgieue them, according to that say-
 ing of Solomon, the which he had before seene in
 his Father David, and by good experience tryed
 on himselfe. To confesse and forsake sinne, obtaineth
 mercy: but hee that hideth his sinnes, shall not prosper.
 To the which, we heare the Apostle to accord, If
 we confesse our sinnes (saith hee) God is faithfull and

Num. 21. 7

Le. 16. 18.

22.

Pro. 28. 13

Job. 1. 9.

just to forgive vs our sinnes, and to cleanse vs from all unrighteousnes. Loe, heere is Mercie: heere is prosperitie: heere is pardon; heere is cleansing.

Therefore let vs well vie this Spirituall Culter, and therein answer to the admonition of *S. Iames*, where hee saith vnto sinners replete with manie noysome and daungerous humours of heart: *Iam. 4. 48.*

Cleanse your hearts yee sinners, and purge your hearts ye waivering minded. And if this Share & this Cul-

ter be waxen so blunt, and therewith the ground of Mans heart can neither be torne vp nor diui-

ded in good sort, the Lord will cause the enemy to blow the fire of affliction, & to beate on with the hammers of persecutions & troubles for the sharpening thereof, the which was signified by

that example of the *Israelites*, who hauing no Smith in *Israel*, were forced to repaire to the *Philistines* to sharpen euerie man his Share, and his

Culter, for the better tillage of their Land. Thus the poore prodigall childe, after hee had felt the smart of affliction & miserie vnder a cruell mai-

ster in a strange country, was moued to acknowledge his disobedience and sinne, saying: *Fa-*

ther, I haue sinned against heauen and before thee, and I am not worthie to bee called thy Sonne.

The Sharpening of the Culter.

I. Sam: 13. 20.

Luk: 15.

CHAP. XVII.

The 4. part of the Soole is the Beame.

The ma-
nning of
the fl. sh.



He Fourth parte of this sacred Soole is *Temo*, that is the *Beame*, which stronglie beareth and holdeth all the other partes together: and noteth *Macerationem carnis*: the *Macerating of the flesh*: that is, the extenua-

ting, chastising, and humbling of the body, as that voluptuositie, and wanton lusts beeing alayed, the spirit may haue the more freedome & libertie in the true vse of the senses of the Soule, and made the apter to euerie vertue, the which therefore, is esteemed the strength of the Soole. This vertue *Paul* exercised in himselfe, when hee saide, *I beate downe my body, and bring it into subiection*, least by any meanes, after that I haue preached to others, I my selfe should be reprooued: the meaning is, that hee kept a strait dyet, and abstained from such things as might distemper his bodie. This hee saw to be needfull, for that hee perceiued the lawe of sinne reigning in his members, prouoking him to insolencie, pride, wicked lustes, and naughtines. And lest that *Paul* (as a man) should haue bene negligent in this necessary dutie, hee testified againe, that the Lord permitted the messenger of Satan to buffet him: that is, God layd on him crosses,

1. Cor: 9

7.

crosses, afflictions, & many troubles, whereby (as vnder the rod or yoke of correction) hee might be humbled and kept within the bowndes of his dutie. The pampring of the proude flesh bringeth manie enormities to the soule, and destruction to both body and soule. *Eucryman* (saith *S. Iames*) is tempted when hee is drawn away of his owne concupiscence and is entised; then, when lust hath conceived, it bringeth forth sinne. and sinne, when it is finished, bringeth forth death. The olde worlde giuen to this sinne, swayed therein & were drowned: *Sodom* and *Gomorrah* for the same, were burned to cinders: the *Israelites* beeing full, forgot God. and were plagued in the wilderness. *Baltazar* in his gluttonous feast, could not repent, though he saw the hand writing on the wall, but he was destroyed: those two rich men mentioned in the Gospell by *S. Luke*, beeing full, would neither pitie the pore, nor amend their liues, and so they were taken away in their sinnes. Moreouer, the verie godlie haue by this enemy, as domesticall, bene annoyed and endangered: *Noah* being full of wine, lay shamefully vncouered: & *Lot*, beeing drunken with wine, committed incest with his owne daughters. *Dauid* in his fulnes and pompe, doated on *Bethsabe Vrias* wife, and committed murther and adulterie, whereof followed many plagues & troubles. And surely, they which are (*Somno vinoq; Sepulti*) ouercome with ydlenes and wine, haue not onely their cogitations blinded, but are fed as Oxen, fattened for

*Iam. 1.
14. 15.
Gen. 6.
Gen. 19.
Exod. 16.
Deut. 32.
1. Cor. 10.*

*Luke. 12.
& 16.*

*Noah Gen. 9.
17.*

the slaughter. *CHRIST* therefore, to dissuade men from this sin, & to perswade them to the true use of the Plough-beam, being the very strength of *Mortification*, and the way to safety, thus exhorteth; *Take heed that your hearts be not overcome with surfeiting and drunkennes, and so the day of the Lord come upon you unawares.* Again, *Watch & pray, lest yee enter into temptation, for the spirite is willing, but the flesh is weak:* meaning that the flesh having his will, is an hinderance to the good motions & desires of the Spirite, and therefore wee should not pamper such an enemy. Again, there is a Diuell which possessing the hearts of the voluptuous persons goeth not out, but by fasting and prayer. *S. Paul* condemneth pampering of the flesh, as a worke of darknes, in the which the Diuell dominiers to destroye: and therefore *Saint Peter*, dissuading men from this danger, exhorteth them to be *Sober and Watch.* In and by the which, as wee see the daunger of voluptuousnes and carnall lustes: so are wee taught the true use of *Pieties Beame*, and perswaded to the same for our owne good. The Phisitians when they be willing to extenuate men after repletions or corrupt humors of body, prescribe sometimes sweatings, sometimes vomits, sometimes diets, sometimes vnctions, sometimes minutions, sometimes cauterizings, sometimes glysters: sometimes exercises, sometimes watchings, sometimes potions. In like sort the sinner which is spiritually distempered with the repletion & corruption of sinne,

*The order
of extenu-
ation of
sinnes.
Phisitian.*

requireth all these pointes of spirituall medicine as whereby he may be macerated and prepared for health. The sweatings are Agonies, sorowes, and teares: the vomits are confessions: the dyets are abstinences and fastinges: the vnctions are prayers: the minutions are Almshouses: the Cauterizings are persecutions and troubles: the glysters are the remission of many iniuries: the exercises are lawfull labours, and workes of our vocation: the watchings are waking to vertues, and the withstanding of carnall lusts: the potions are the worde of God, and the Crosse of Christ, which are called the water of life, and the cuppe whereof Christ himselfe dranke with his Apostles: Thus hath the Physitian taught vs to macerate the flesh.

The like Simbole is taken from the good wife in the allaying of her pottage, which beeing on the fire beginneth to boyle ouer.

First, shee vncouereth the pot.

Next, if that help not, shee in all the hast bloweth on the liquor.

Thirdly, shee casteth in Salt.

Fourthly, shee allayeth it with colde water.

Fifthly, shee stirreth it with the Ladle.

Sixtly, shee with-draweth the fire: and lastly, when no waye else serueth, shee remooueth the pot from the fire.

In like sorte, the sinner swelling in repletion, and ready to break out into the effects of voluptuousnes, is aduised:

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First,

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The good wife teacheth sinners the order of Mortification.

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First, to acknowledge and confesse his finnes.

2. To pray to God for assistance.

3. To hearken to the worde of God, and to feare his Iudgements.

4. Applye that which is contrarie to the humour or cause of the sinne. (exercise,

5. To bee diligent in some honest labour or

6. To abstaine from the voluptuousnesse of meates and drinckes: and 7. To withdrawe our selues from all those occasions of our sicknesse and daunger.

All these things require a meet amplification, from the which I am restrained through my desire of breuity to auoide tediousnes. Surely this is that strong *Beame*, without the which, the best man on the earth often falleth, and is annoyed, as king *Dauid* and king *Salomon*, yea, as *Noah* and *Lot* did, being replenished with wine and fleshly securitie. Therefore, as we should hearken to the good counsaile of our *SAVIOR*, and his Apostles, so should we pray to the *LORD* with Agur, *Lord giue me not Powertie, nor Riches: feede me with soode conuenient for me: lest I be full and denie thee: and say, Who is the Lorde?*

CHAP.

CHAP. XVIII.

The 5. part of the Soole, is the
Tractorie.



He first member of the Spirituell *The hope*
Soole, is the Hope of Remission, signi- *of Remis-*
fied by the Tractorie, (or Lamb, as *sin.*
som call it) which necessarily must

be fastened to the former scure,
lest whiles by terrifying the sinner with continu-
all threates of Gods Iudgementes and Spirituall
corasives to cast him downe, and to drawe him
from proude presumption, hee should (for want
of comforts and reliefe,) be drench't in vnder de-
spaire: yet not so, that being a grieuous offender,
hee might be occasioned to presume on Mercie,
but, that knowing both his sinnes with the dan-
ger and horreur thereof, & repenting, he should
not be overwhelmed in leare, but hope for mer-
cie. This rule Paul obserued wryting to the Co-
rinthians, *who* having terrified them, by laying
before their eyes the terrible examples of Gods
Iudgements on the auntient Jewes in the wilder-
nes, to breede in them true contrition, humility,
confession, and mortification of the flesh, by and
by he addeth for their consolation & stay; *There*
is no temptation hath taken you, but such as belongeth
to the Nature of man: and God is Righteous, who will
not suffer you to be tempted aboue your power. And
this

this hath bene the custome of the holy Prophets to mixe sweet things with sower, to this ende, that whilest they sought to plaister one wounde, they might not make another: but rather (one thing considered with another) they might heale the one, and withstand the other. Therefore haue wee also thought good, soone after those sower harde *Corasines* before going, to minister this godlie *Comfortasine*, the *Hope of Remission*, which animateth the sinner to followe *Pieties Plough*, for *Hope* is *Tō en Tōis Senois Pharmacon*, a *Remedic* in all hard adventures, as laid *Gregory Nazianzen* to his citizēs. And as another said truly, *Qui gaudet in Spe tenebit & rem, &c: He that reioyceth in Hope shall also enjoy the thing hoped for: but, hee that is without Hope, cannot obtaine the thing.* In regard whereof, this vertue is called the *Mother* *Mother* of all endenours and studies, engendring not onely endenours. the will, but also the endeuour of studying, working & prosecuting that which is commenced. By this, the Mariner & Merchant passe ouer the daungerous Seas, hoping to returne home with gaine. The husbandman teareth vp his soile and laboureth hardlie in the field, in Hope to gather the fruits of his trauailes. The Father puts forth his Sonne in a farre Country at his great charge, in hope hee will returne home a learned man. By this, the very Rebell sometimes yeelds himselfe to the Princes hand, in hope of pardon, the condemned man hopes for life, the sick man seeing the Phisitian, looks for healk: & to all men,

*Naz: ad
cines Naz:
Aug: in
Psal: 104.*

*Hope is the
Mother of
endenours.
Mater co-
nascit.*

the

*Nathan:
Eccle 9.4.*

*3. Kindes
of Hope.*

the greatest solace in the concourse of calamities
is the Hope of an Alteration : whereof the wise
man said, *To the living there is hope*: and therefore a
living dogge is better then a dead Lyon. By this
are wee retained in the full expectation of those
things which are either promised or wished for.
And of this, there be three kinds: the first where-
of, is engendred of an *Opinion*: the second of cer-
taine *Knowledge*: the third of *Faith*. The Opini-
onate hope, is either taken from the report of the
worde of some others : or from some particular
examples : or from the conceite of a mans owne
minde, and is indeede nothing but a bare per-
suasion, and often prooued deceitfull and vaine.
The next, is that which Experience hatcheth, as
whereby men hauing tried the causes by their
effectes, hope for the like to ensue againe. The
third springeth of *Faith*, and beeing of affinitie
to the seconde, expecteth that which *Faith* assu-
reth, relying on Gods promises. Again, that
first kinde, though but deceitfull and vaine, hath
drawen many men forth, not onely to the con-
triuing of manie vnlawfull actions ; but also to
the aduenture of diuers & sundry hard exploits:
the which *Pindare* considering, said, that *manie a
man it exalted, whom vppon a sedaine it cast downe.*
Heuah, hearkening to the deceitfull words of the
Serpent, hoped that she should be made a God-
desse, & passing wise, by eating of the forbidden
fruit. King *Herod* seeing that he preuailed in his
purpose, against *Iames* the brother of *Iohn*, hee
proceeded

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*The vaine
hope.*

Gen. 3. 1.

AE. 12.

Gen. 4.

Saw. 15.
Mat. 2.Sap. 2. 16.
& 5. 14.
Iob. 8. 9.
Ia. 1. 10.2
The more
certaine
hope.

proceeded further, and tooke *Peter* also, hoping hee should haue had therein the like successe: arguing thus, I had my purpose on *James*, Ergo I shall haue the like on *Peter*. *Cayn* conceyted so well of himselfe and of his actions, that if *Abel* his brother were extinguished, he hoped he should be the onely promised Seede of the woman, the heire of the world, and liue in all peace. The like hope had *Abisalam* against his Father *Dauid*: So the other *Herod* hoped that in the murthering of the Innocent children, hee should also murther Christ, and overthrowe his kingdome. But (as the wise man saith) *Whiles the vngodly hope to haue a friend of vnrighteousnes, they come to nought: for the hope of the vngodly is like the drye thistle flower or dust, which is blowe away of the winde. & like a thirne scumme that is scattered abroad with the storme, and as the smoke that the winde disperseth, and as the remembrance of him that passeth & saryeth but for a day.*

The second kinde of hope is more assured, for that it is taken frō the certaine knowledge or experience of things, as wherby mē of the same causes hope for the like effects: as frō the fire heate: from the water moisture: from the Sunnie light: and from the night darknes. So in things diuine and spirituall, from Gods loue we expect grace, & vpon our true repentance, the mercy of God. Thus we hope as God is our Father, and we are his children, that hee will prouide for vs, according to his good nature, and his louing kindnes to others his children. Thus *Paul* consoled the

the Corinthians in their affliction. *Our hope*
 (saith he) *is steadfast concerning you, in as much as* 2. Cor 1.7
we know, that as yee are partakers of the sufferings yee
shall also be partakers of the Consolation: hee addeth:
for wee would not haue you ignorant of our afflictions,
&c: because wee should not trust in our selues, but in
God, who deliuered vs from so great a death: and
 thus hee would thereof conclude: therefore hee
 wil also deliuer you, who haue the same God for
 your Father: who are professours of the same
 cause: who are partakers of the same afflictions
 with vs. Thus the poore prodigall Sonne, vpon Luke 15.
 certaine knowledge of his good Fathers nature
 and loue, returned home, hoping to finde the
 fruits thereof towards himselfe. Thus the Assy- 1. King.
 rians, hauing experienced the mercifull heartes 20. 32.
 of the Kings of *Israel*, came and submitted them-
 selues to the King with halters on their neckes.
 And thus the people hauing tried and found the
 great vertue of healing in the Lord Iesus, and his
 Apostles, came & preiêred their sick before him
 and them, in hope of helpe. Such arguments we
 finde abundant, as in the holy Scriptures, so
 chiefly in *Dauids* Psalmes and sayings, among
 the which, that is notable, where hee saith: *I haue* Psal 37.
bene yong, and now I am old, yet I neuer saw the righ-
teous forsaken: thereof he would conclude, there-
 fore I hope hee will not forsake me, which am a
 righteous man in this, that my sinnes are pardon-
 ed, and I depend on him by my faith. Againe,
 hee saith: *The righteous man is mercifull.* As if hee

2. The best
kinde of
hope, and
chiefly
be re-
quired.

Rom. 8.

Iob. 4.

Heb. 11

Ephes. 6
Omnium
piorum
spes, &c.

would argue: This is a righteous man: *ergo*, I hope he will shew me mercy. For I find it truly tried, that from righteousness, issueth mercy. This is a good hope, and of neere affinity with that which followeth, which rising of a true faith in Iesus Christ, is defined the sure expectation of those good things promised vs in the holy Gospel: as namely, remission of our sinnes, the righteousness of Christ, the gracious aide and help of God in all our afflictions, the mitigation of our sorrowes and calamities, a glorious victory ouer sinne and the diuell, and the inheritance of life everlasting, according to the foreknowledge and good will of God in his Sonne. This is that which fortifieth patience, & perswadeth the verie groaning creature to abide & serue vntill the day of the adoption of Gods children. In this hope said *Dauid*: I beleue verily to see the goodnesse of God in the land of the liuing. In the same said *Iob*, I know that my Redeemer liueth, and that I shall rise againe in the last day, and shall be couered with my skinne, and shall see God. In this, the ancient fathers traualled patiently towards the Citie of the Saintes, before they obtained the promises. This is that *Helmet of Salvation* whereof *St. Paul* speaketh in the furniture of a true Christian, and the only hope of all the godly (as not only *Augustine*, but the Apostle writeth that we haue an Advocate with the Father, Iesus Christ the righteous, and he is the propiciation for our sinnes. For whenloever the vngodly shall forsake his own waies, and the vnrighteous

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righteous his owne imaginations, and turne againe vnto the Lord, the Lord (through this his Sonne) shall be mercifull vnto him, for hee is verie ready to forgiue: yea, hee will put all his wickednesse out of his remembrance: as the holy Prophet saith. Therefore is this part worthily likened to the *Trafforie*, by the which all Christians are not only consoled in their great sorrow: but also drawne forth & encouraged in the workes of their vocation, to follow Christ their Maister (though vnder the Crosse) towards euerlasting life.

CHAP. XIX.

*The sixt part of the Soale in the
ground-Rise.*



For the Contrition, Humiliation, Confession, Maceration, & Hope of Remission, there needeth *Christian Patience*: by the which a Repentant Sinner is wonderfully strengthened in the better performance of all the former: for by this a man is made able to suraine and overcome with an equall mind all aduerse & hard adventures whattoeuer: the which therefore our Sauour commended to his Disciples in the midst of their afflictions and trou-

6. Christian Patience.

Mat. 24. bles in this worlde, saying: *In patience yee shall possesse your sinless:* the like hath *Iames*: *Bayee patience therefore brethren vnto the comming of the Lordes.*
Lam. 3. 7. And this is signified by the *Ground-Rise* in the *Soule of Pieties Plough*. This is that peece of timber which is fastened to the foote of the broad-hale: and serueth not only for an ayd to that part in the staying vp of the earth which the Culter hath opened, but also, for the beating of the stones, clods and earth, from the bottome of the furrow, and indeede standeth in the place of the mightiest assaultes of those manifolde oppositions, the which notwithstanding being of that force (though of no great bignes) it slideth forth with the Soole, and passeth on in the worke pretended, leauing all those stones, cloddes, and raised earth behinde it, as that valiant victor which hauing slain his enemy in the field, passeth ouer him, and lets him there lie. And of that nature and force is Patience, which therefore is defined, a voluntarie and daily sustentation and tolleration of very difficult and hard thinges for the sake of honestie & vtility: or (after the Philosophers) an obedience to Reason, in bearing those hard aduentures which Reason perswadeth to bee borne, and not daunted with sorrow, that a man should yeeld to do or commit any thing against verue, notwithstanding he should die or suffer any pain whatloeuer. Neither are such esteemed patient persons, which overcome with sorrow, are perswaded to perpetrate that which is not agreeable

greeable to Iustice or any other vertues. But the Fathers of our Church defining the right Christian and true Patience, the same (which is here required) haue strengthened it with the diuine loue in Iesus, without the which all patience is painefull, and euery affliction intollerable. Hee therefore which gladly beareth all labours, afflictions and griefes, laide on him in this life, in the hope of those good things which are to come vnto him, and for the loue of G O D in Christ, is a right patient man. Hee beareth, not against his will, or perforce, but willingly and gladly: not pleasures, but paines: not in hope of worldly promotion, but of the good things of the life to come: not for the loue of the world, diuell or flesh, but for the loue of God: that not deserued by that suffering, or any his merits, but in Iesus Christ. This therefore is that vertue (indeede) which obeyeth God, in bearing all afflictions which the Lorde commandeth him to beare, and therein is not broken with sorrow, as that wee woulde endeouour any thing against Gods will, or grudge at those his corrections. For it is the office of Patience to mollifie all sorowes by the acknowledging of Gods will, and the consideration of the gladnesse of his Spirit, to retaine hope of good deliuary from troubles through Christ: to desire of God mitigation, & ease, according to that saying of the Psalmist, *Waite on the Lora, and keepe his waies, and he wil promote thee, thou shalt see it.* *Iohn Chrysostome* gathereth

Cassiodor.
True Patience and her office.

Chrysostome.

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Mat. 5.31.

reth nine degrees of this *Ground-Rise*. The first degree is, that a man beginne not to doe any Injustice. Next, that hee reuenge not his enemy with the like. Thirdly, that he do not that which himself hath suffered, to him that molested him, but to surcease. Fourthly, to expose himselfe to the sufferance of iniuries. Fifthly, to offer himselfe againe to the like. Sixthly, not to hate him that wrongs him. Seuenthly, but to loue him. Eighthly, to doe him good. Ninthly, to pray for him. These pointes are taken from the Doctrine of Christ, which hee preached to his Disciples on the Mount: *I say vnto you (saith he) Resist not euill: but whosoever shal smite thee on thy right cheeke, turne to him the other also: And if any man will (sew thee at the law, & take away thy coate, let him haue thy cloake also: and whosoever will compell thee to goe a mile, goe with him twaine. Again, Love your enemies: bleesse them that curse you: doe good to them that hate you: pray for them which hurt you, and persecute you. This* hee saith, to teach how farre off wee should bee from reuenge & murmur: and that wee should rather be contented to beare yet more and greater wrongs and troubles, then to study or endeavour to reuenge or grudge against that which we haue already laide on vs. Our Lord to perswade to this vertue, produceth one sound reason: *That you may be the children of your Father which is in heauen.* As if hee said: God is patient and long suffering: he is your Father, yee are his children: it is meete that yee should therein be conformed

conformed to your father, which saith, *Be ye holy, as I am holy.* Christ might haue produced the example of *Iob*, that patient man, as *James* did: or of *Abraham*, of *Ioseph*, or of *Moses*, as *Stephen*, and *Paul* did: yea, he might haue brought his owne example, who (as the Scripture testifieth) being stricken, he strooke not again, but patiently bare our sinnes and our punishments in his body on the tree: and was the most perfect patterne of this vertue, farre beyond all them that ever liued in the world: but he bringeth forth God his naturall father, and our heauenly father: and as he declared therein both his true nature and obedience to his naturall father: so would hee that we also through him should bee therein conformed and made like to our heauenly father, and might thus argue: God is patient, and he is my Father: therefore am I also patient, which am his sonne. God is patient, and hee is your Father: and I am patient, which am his Sonne, and your Brother, and Saviour. Therefore should yee also be patient which are his children, and my brethren, and by me preserved. Againe, God is patient to you ward, therefore should ye also be patient, not only towards him, but also one towards another of you. And surely, as the *Soule* is imperfect, without the *Ground-Rise*: neither can a Christian be a sufficient labourer in the Lords field, or meete qualified for this *Spiritual Plough*, without patience. For by this, hard things are easie: grieuous

God is called Patient

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mat.

matters are made tollerable; and sowre thinges seeme sweete. The contrition of the hearr, the humiliation of the minde: the confession of the mouth, the narration of the flesh, and the hope of remission, is mightily confirmed and established by this Christian vertue. Therefore let vs harken therein to the Lord and his holy Apostles, which exhort and perswade vs to helpe on the Plough, with this powerfull *Ground-rise*.

CHAP. XX.

*The senenth part of the Soole, is the
Broad Hale.*

*Conuersi-
on of mind.*



THe sixt member of the spiritual Soole, is called *Stius*, and englished the Handle, or Hale, on the which the Plough-man holding his hand by winding and wilding the same, turneth the Soole, and correcteth the worke, comparable therein to the Mariner, who holding the Helme of his Shippe, turneth about the same, and correcteth the errour of his course at his pleasure. And of this (as hauing a double vse) there be two sorts, as whereon either hand of the Plough-man might leane for the better framing of the worke. The one is called the *Broad handle*, the other the *Round-handle*: to the former

former is fastened that which is called the Ground-rise, by the which the furrow is cast vp and fully perfected: and this noteth the *Conuer- sion of the minde*: as the other the correction of the action: both the which are no lesse necessa- rie, then the turning of the turfes, and amende- ment of the faultis. For the turfe being thereby loosened from the ground, must bee altered, as that which was before downward, turned vpward, and that which was vpward turned downe. A- gaine, by this kind of correction, that which was old, must be renewed, and the spinie turfe chan- ged into a gentle soyle. But first of the for- mer.

By this is meant the altring of the affection, and the conuerſion of the minde. It is well knowne, that the mind in his right nature is the same by whose light all inferiour vertues are directed and gouerned, and by the which (beeing well qualified) a man is made able to iudge be- twene truth and falshood, good and euill. But without this (as deuoide of reason, which hath her seate in the minde) a man is comparable to the perishing beast. Here was it where the Lord imprinted the image of his nature, and happy had bin our condition, had not that soueraigne image bene taken from sinful man. But (as saith the Wise man) *Man sought out many inuentions*: yea, the Serpent as a venomous Salamander in- fected this part of mans soule, which beeing ther- by as the roote of a tree poisoned, could thence-

1/a. 7. 10
Rom. 1. 18

*Man's body
and mans
minde,*

Psal. 137.

forth naturally yeeld no wholesome fruit. Thus man hauing his minde furcharged in most pittiful wise, tel out of his wit, as one cast into a lewd minde, in the vanity whereof he walked, hauing his cogitation darkened, and became a stranger from the life of God, through the ignorance that is in him. But seeing the Lorde is willing man should be restored and brought home, he giueth him by his spirite, an alteration of mind, being chaunged from euill to good: from the diuell to God. And this God chiefly required in that word of the wise man; *My sonne, giue me thine heart*: for hauing thine heart, I shall easily haue thy body also. We may here note, that the minde, and the heart of man, doe often signifie one and the samething in the Scripture, as the fountaine or roote of all his cogitations, words, actions and endeouours. *Adam* had turned his minde or heart from God, when he listned to his wife, and turned to the Serpent: but then he began to turne againe, when hee acknowledged his sinne, and sought to the Lorde for mercie. The *Israclites* in the *Wildernesse* had forgotten God that made them: but then they began to remember him, and to chaunge their mindes, when they began to repent. So the *Iewes* captiued in *Babylon* for their auersion & forgetfulnes of God, began at length to turne towards him, and remember *Sion*. Thus also *Manasses*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, turned from their former wicked liues, wherein they had

had offended the Maieslie of God, and came home againe, humbly acknowledging their errors. And this is that which our Sauour teacheth in the comming home of the lost Sonne to his Father, against whom he had sinned, being now of another minde and constitution then he was when hee went from home. Saint Paul perceiving not only the praise but the profit of this good alteration, desired the Romans by the tender mercies of God, *to be changed by the renewing of their mindes.* And S. Peter put for our example Christ Iesus, to whom hee would wee should in minde bee conformed. And this the Prophet vnderstoode in the person of the children of Ephraim, who had beene estranged from Gods grace, and now desired to bee reclaimed and receiued into fauour againe, saying: *Connert thou me, and I shall be conuerted, for thou art the Lord my God.* But David, to shew the manner of this action, desired God to *create in him a new heart, and renew the right spirit within him.* Where note, that this worke must bee framed not of any thing in our selues, but another heart is to be created, that is, not made or framed of that older heart, but created, that is, of nothing by a new worke: for the word *to create*, is to make something (not, *ex praesente materia*, but) of nothing. For so indeed need we to haue new made hearts, that the holy Spirit may againe be renewed to vs in the same. For it is certaine, that wee haue turned away from the Lord, with the Prodigall Sonne, and

Rom. 12.2

1. Pet. 4.1

Ier. 31.

We need

new hearts.

louing darknesse more then light, haue thought the pleasures of sinne for the time, better then the diuine graces which last for euer : wherein wee must confesse with *Dauid & Daniel*, that we haue egregiously erred, transgressed, and offended against God and the Angells . But now wee are better resolved , and thinking more reuerently of the Lord in goodnes, are by this, readie to renew our former loue, and turning our hearts againe vnto our God, doe endeavour to serue him in singlenesse of minde . This is that which the Prophet *Isael* would perswade, when hee saith;
Isael. 2. 13. Rent your hearts and not your garments, and turne to the Lord your God. Loe this is that first Plough-handle, and such is the true vse thereof. Now let vs consider of the second.

CHAP. XXI.

The eight part of the Soole, is the round-Hale.



7 Correction of the words and works, &c.

BY the former handle of the Soole , called also the *Broad Hale*, is signified the turning about, and correction of the heart, minde , and inwarde affection of the Soule. Now by this second, called the *Round-hale*, there is noted also a correction of mans

mans words, workes, actions, condicions, and endeouours, that therein the conuersion might be not onely in the minde or inward man; but also without in the members, & so in the whole man is a perfect conuersion, answerable not onely to the Greeke *Metanoia*, but also to the Hebrue *Teschubah*, the altring or renewing not onely of the minde, but of the whole man. That is the meaning of the Prophet, when hee saith: *Turne againe vnto the Lord: Conuert thou vs, and we shall be conuerted.* The order thereof wee may learne from the practise of the cunning Phisitian, who endeouoring to alter the constitution of his sicke Patient, applieth to cold causes, hotte medicines; and to hotte humours, colde things: as that with the cause of euery maladie, might *The order of conuer-* with his contrary be best maistred and suppressed: the like we may take from the vsage of the *hon.* husbandman, who into his hungry fields brings the fattest soyle, into snapy and wet places hotte lime, ashes and sand, into high earth the sound marle, and into stony ground, the cleaneest worthe. Euen so in this conuersion, it is required, that against wicked vices, there be opposed all godly vertues.

Thus taught our Sauour Christ, who came into the world to saue sinners, and thereto (as *Simeon* prophecied) to be *the downe-falling, and Luk. 2.* *the vprising of many in Israel*: which is meant not onely of Iundrie persons diuersly affected, to whom he allots a contrary retribution, but also of

of one and the same singular person or persons in whom he destroyeth the kingdome of sinne, that in the same he might set vp and establish the kingdome of righteousness. And in this hee wrought the ruine of pride, by his humility: the ruine of avarice, by his liberalitie: the ruine of luxury, by his chastitie: the ruine of enuie, by his charitie: the ruine of gluttony, by his sobriety: the ruine of wrath, by his patience: the ruine of sloath, by his diligence: in a word, the ruine of all wickednesse, by his righteousness. A certaine man endeavouring to perswade to this patterne, counselled, as thus translated:

*Vnto the sicknesse of the Soule,
the contraries apply:
Giue Niggard of thine owne,
thou wanton, bend to chastitie.
Turne Enuie into loue,
and Pride to good humiliitie:
Yield Glutton to Sobriety,
thou wrathfull, patience loue:
In fine, to bridle youthfull flesh,
the Rodde of Nurture prone.*

Luk. 3.5.

This rule taught *Iohn the Baptist* in his preaching of Repentance: Let euery hill bee brought lowe: let euery valley bee filled up: let thinges which are crooked be made straight, and that which is rough be made plaine. The same *Ezechiel* hath without a

meta-

metaphor, saying : *Let the vngodly man turne away from his vngodlinesse, and doe the thing that is right.* And *Daniel* counsailling *Nabuchadnezzar* thus. *Breake off thy sinnes by righteousnesse: and thine iniquitie by mercie.* The meaning is, that men should cast away the deedes of darkness, and put on the armour of light: that the error of their liues might bee redressed, and themselues turned to the truth, and brought from the power of *Sathan*, vnto the Lord their God.

This is the enkindling of the blacke cole, which hauing fire in it, shineth bright: yea, this is the well culturing of mans vntimmed land, wherby the face and forme thereof being changed, renewed, and all things perfected, hee is made liable both in body and minde to the heavenly and soueraigne seede. Howbeit, we must neuer forget this, that both the beginning, the proceeding, and the effecting of this holy worke of mans *Conuersion*, is not of mans owne will or abilitie: but that which belongeth onely to his grace, who hath created him, and by his Spirit in his Sonne, renueth them which belong vnto his kingdome. The necessitie and manner of the Lords diuine worke therein, hee declareth in his disputation with *Nichodemus*, concerning the same, saying: *Verily, verily, I say vnto thee, except that a man be borne of water, and of the Spirit, he cannot enter into the kingdome of God.* Where he meaneth the Spirituall water, whereby wee

are baptized by the holy Ghost into newnesse of life. The which being an especial worke of God, not onely about mans abilitie, but farre beyond his wisdom to conceiue, he is bound to ascribe the praise thereof vnto the Lorde, and with continuall inuocations and praier, desires of his goodnesse, that as hee is most willing to worke this conuersion in vs by his Spirit, we may not any way refuse the good motions of the same, but euermore yeeld our selues readie both in minde and members, to suppress vices, by the exercises of holy vertues, and to turne away from all euill, to follow and encline vnto all that is good, by the helpe and grace of God, in his sonne Iesus.

CHAP. XXII.

*The ninth part of the Soole, is
the Chaîne.*

8 *The
combination
of Ver-
tue.*

*The three
Graces.*

AFTER the two Hales or Handles, wee regard the Chaîne, or Iron-Rope, the which being fastned to the Tractorie, and grabled to the yokes, the whole Soole is pulled forth by the Oxen. This Chaîne or Rope is made of many Rings, or linckes, fastned one within an other, so as one of the being drawn forth, all the other must of necessitie follow. To such a matter aymed those auncient, wise, and gratefull men, who framed their three (*Xaristes* or Graces, so

as *Xp̄is charin pherei*) One grace held, supported, or
 prouoked an other. By this, is fitly depainted the
 true combination & prouocation of those mo-
 tions which are agreeable to the lawe of God,
 inspired and kindled by his diuine Spirite: yea,
 those very heauenly vertues and graces which
 are deriued vnto vs, by a measure from the ful-
 nesse of Christ, and are appointed to sustaine
 and followe one an other in these persons rege-
 nerate. Of this spake Saint *Iohn*, when he saide,
 that *From his fulnesse, we all receiue Grace, vpon* Ioh. I.
Grace: or, one vertue following an other. And
 no doubt, of the same spake *Paul*, when hee
 would, that such as beleueed, should thereto
 adde, not onely vertue, but *Procede from vertue*
to vertue: that is, to adde one vertue to an
 other, vntill they were made perfect in Christ.
 But Saint *Peter* iumpeth iust to the Graces, and I. Pet. I 5.
 numb'reth vp sixe particular Linckes for this
 Chaine, saying: *Giue yee all heede, that yee mini-*
ster in your faith, vertue: in your vertue, knowledge:
in your knowledge, temperance: in your temperance,
godlinesse: in your godlinesse, brotherly kindenesse:
in your brotherly kindenesse, loue. Whereas hee
 saith, *Giue ye all heede, that ye minister in your faith*
vertue, &c. He meaneth not, that the power of
 the action, or the disposition of these vertues is
 our owne: but that as we should neither resist
 the holy motions of the Spirite offered vs, nor
 receiue the graces of God in vaine: so we should
 gladly yeeld our selues vnto the Lorde, and re-
 ceiue

Ephef. 6.

ceiue by the hande of a liuely faith, from his goodnesse, *Grace upon Grace*, and *Vertue upon Vertue*: as such, as being well taught, vnder our heauenly Father, might honour and serue him in holinesse and righteousnesse. Loe this is that infringeable *Chaine of Pieties Plough*, comparable to that compleat armour of God, the which *S. Paul* would a Christian should put on, and the which in this *Chaine*, are aptly lincked and framed together. Whereof the first is *Veritie*: the next, *Righteousnesse*: the third, *Readinesse for the Gospell*: the fourth, *Faith*: the fift, *Hope*: the sixt, *Gods word*: the seuenth, *Praier*, &c. This *Chaine* is so necessarie for the *Spirituall Plough-man*, as that without it, the *Plough* cannot proceed: but hauing this holy combination, and prouocation of all *Vertues*, the *Plough* proceedeth with good speede, and all prosperitie, as strong in the Lord, and in the power of his might.

CHAP. XXII.

The tenth part of the Soole, is the further wheele.

9 Medi-
tation pro-
fitable.

IN *Pieties Plough*, there be two *Wheeles*, as when on the Beame is carried by the Axell, and the *Soole* more stedily directed forth in the land. Albeit that in some places, the fields are turned by the *Soole*, without wheeles: yet, as the Husbandman findeth the commoditie, so doth he commend

mend the right vse of the same . The two wheelles of this Plough, are the *profitable Meditation*, and the *continuance of the good action* : both the which the holy Psalmist described and commended in that blessed man, whose delight is in the Law of the Lord, and in that Law is exercised both day and night. *Psal. I.*

The former, is that remission of the minde according to nature, from thinges which are without *ad principatum* , to the chiefe rule or head : which then is most profitable when it hath for his chiefe object the best and most profitable thinges, in the consideration whereof a man may be taught, instructed, and edified in that which is of like nature, for the glory of God & his owne safetie . And well is this vertue likened to the *Wheele* in three points. First, for the figure : secondly, for the coniunction : thirdly, for the motion thereof.

The figure is round by the which (as the Philosophers note perfection) wee may vnderstand the soundnesse of holy Meditation : for as the wheele is of euery part perfect, as that there needeth not either addition, or diminution : so is the *Meditation* of the beleeuing Christian perfect, as the Lord is perfect. *Mat. 5.*

The Coniunction is of diuers parts, and so, as of two or more then is made one thing : thus the godly & repentant man hath his cogitation fixed on those things which as parts are combined together in the true meditation of the olde and

new Testament, of *Moses*, the Prophets, and the Psalms, of the doctrine Euangelicall, Apostolicall, and Historicall, and so, as if the thing figured were seen in the figure, & the figure in the thing figured, in an equall proportion : as then when the holy Prophets by a strong meditation in the things to them reuealed & foreshewed long before the things were accomplished, sawe the same, and thereof vsed often the preter or present tence, for the future. This *Ezekiel* saw in a vision, a wheele in the midst of a wheele : this *Salomon* taught, that one thing should be considered or meditated on with another, that men might attaine to wisdom. For in our meditations it is meete that wee obserue the true proportion of those partes and members which are to be conioined : as the Law with the Prophets, faith with obedience, hope with charitie, goodnesse with grace, the Father & the Sonne, Christ Iesus and his Church, the Church and her children, the death of Christ & his resurrection, his ascension and his high glory, mans election and glorification, his iustification & his sanctification. What man is without Christ, and what he is in Christ : what God hath done for vs, and what hee requireth of vs : &c.

The motion of this wheele is circularie, to the which beyond all other motions, the Philosophers attribute perfection, in the which the singular consideration and right vse of those excellent objects are signified, in the vse whereof, after

ter the end of our meditation, wee should begin againe , and orderly proccede in the circularie motion of the Wheele. Thus the Lorde Iesus praying to his Father , spake the same wordes three times : and Saint Paul to the Philippians said, that it greeued him not to write unto them of-
sentimes the same thing . Thus wee are taught to pray euerie day to the Lorde for our daily foode, and for the forgiuenes of our sinnes, both in the morning, at noone tide, in the euening , and in the night season . This also intimated Salomon, not onely in that he saith, *Remember thy Maker the sooner in thy youth:* but in that, *Giue a portion to se-
uen, and also to eight:* as that, when we haue ended one weeke, (which consisteth of seuen daies) we should begin againe (with the eight day) ano-
ther weeke. And in this circularie motion, wee should ruminare Pauls wheele of fourteen spokes. As first, that *there is but one chiefe & best good thing, which is God.* Secondly, that *he alone is author of all good things, both in heauen and earth.* Thirdly, that *he is Lord of all.* Fourthly, that *he is concluded in no place.* Fifthly, that *he is not worshipped with the workes of mens hands.* Sixtly, that *he hath neede of no mans helpe.* Seuenthly, that *he disposeth of his riches to e-
uery man.* Eightly, that *hee is the creator and maker of mankind.* Ninthly, that *hee placed men on the earth.* Tenthly, that *he is euery where, filling enerie thing.* Twelfthly, that *in him we liue, moue, and haue our being.* Thirteenth, that *he is honoured, not with gold, silver, or any outward things.* And fourteenth-

Mat. 26.

40.

Phil. 3. 1.

Mat. 6. 11

Ecc. 11. 2

Mat. 7.

ly,

ly, that in Christ Iesus our Mediator, hee is good and
gratious vnto all men. Here also we are to medi-
tate, how the maiestie, power, iustice and mercie
of God, is both declared and confirmed to man-
kind: first, by creation: next, by sustentation, go-
uernment, and administration: thirdly, by many
examples of thinges supernaturall and strange :
fourthly, by the common consent and voyce of
all men: fifthly, by the ordinary sense of his good-
nesse: sixthly, by the secret and iust testimonie of
conscience: seuenthly, by the manner of his
iudgements: eighthly, by the authority of the ho-
ly Scriptures: ninthly, by the opinion of the Phi-
losophers: and tenthly, beyond all others, by the
sending of his onely Sonne into the worlde.
Furthermore, looking on my selfe, I am to con-
sider (and not to forget) at all times, how far not
onely others, but also my selfe haue erred & sin-
ned from the scope of my calling and direction
of the Law, and haue neede to be reformed and
conformed by & to the same. Also I am to think
on the Articles of my beliefe, of the holy peti-
tions in the Lords praier, with the ten Comman-
dements, reading them on my ten fingers: also
of the wickednes of the world, the vanity of the
flesh, the malignitie of Sathan, the miserie and
mortality of man, the certainty of death, the vn-
certainty of his comming, the last iudgement,
the paines of the damned, and the great felicity
of the Lords elected Saints. To be brieft, I am to
haiken to Saint *Paul* in this matter, who writing

to the Philippians, thus exhorteth. *Whatsoever things are true: whatsoever things are honest: whatsoever things are just: whatsoever things are of good report: if there be any vertue: if there be anything praiseworthy, meditate on these things :* (chiefly in this how yee may obtaine and performe them) *and the God of peace shall be with you.* All these and such like things are to bee ruminated in a circularie meditation, as wherof may be framed an healthfull Rownd or Wheele, wherof is made a very vehement motiue to true *Mortification.*

CHAP. XXIIII.

*The eleventh part of the Soole, is the
neere Wheele.*

THE second Wheele of this Plough, is *Continuatio Actionis*, the continuance of the action: which is the constant, stable, and perpetuall perseverance in the reason or way well considered of, and not vnaptly likened to the *Wheele* in this, that as the *Wheele* in his winding, beginneth to winde againe there where it lastly ended, and the circle or compasse thereof is without end: so should the end of one good meditation bee the entrance into another: one good word should bring in an other: and one charitable action performed, we must begin an other: chiefly every good action, study, or endeavour once begunne, must not be giuen ouer or delaied, but holden

*10. The second wheele
noting perseverance.*

Hof. 10.

on and continued to the end. This doubtlesse was intimated by that myserie in the Lawe, wherethe tailed of the beastes were commanded to bee offered vp in sacrifice, together with their bodies. The same meant the Prophet *Hoseah*, when he commanded the people to seek the Lord untill he came to raine righteousness vpon them: & that entended *Salomon*, when he said, that the end of a thing was better then the beginning, as from whence the censure of either good or euil is best taken. The wilde Ass outrcommeth the Lyon and the Wolfe, not by strength, but by continuance of course. Neither without perseverance is the battaile wonne by the fight, the crowne gotten by the victor, or the goale archieued by the runner. So saith our Saviour, *He that goeth to the Plough and looketh backward, is nothing fit for the kingdome of heauen.* But, if ye continue in my words, then are ye my very Disciples, and ye shall know the truth, and the truth shall make you free: yea, hee that continueth to the end, the same shall be saved. Loe, this is that *Whee*le, by the which *Pieries Plough* ought to proceede without feare or fainting, vntill the action in hand be fully effected for the praise of God, and benefite of man. *Saul* the king of *Israel*, wanted this *Whee*le: so did *Iudas* the traitour, *Demas*, and such other Apostataes, execrable to God, and odious before men: but *Abraham*, *Dauid*, *Daniel*, *Paul*, *Iohn* the Baptist, and *Iohn* the Euangelist, continued their course and calling, beeing therefore blessed with the Lord,

and

and commended of all good men. Thus hauing perused the two Wheelles, we are next to consider of the Axell-tree whereon those Wheelles are carried in *Pieties Plough*.

CHAP. XXV.

The twelfth part is the Axell.

AS the two Wheelles of the Plough are combined and carried by the *Axell-tree*: so is that Christian meditation and godly Perseuerance in the good action, mightily combined and supported by godly inuocation: therefore worthily resembled in the same. This is that true vertue which commeth of that true Good of his Son Iesus, and of the Holy ghost, and desireth the good things, not onely of this life, but also of the life to come. This is that, which fighting against all doubtfulnesse, dooth promise vs to be heard, & that we shall thereby obtaine the good things desired for the sake of the Mediator. Therefore, as the Lorde in the olde Testament hath commanded men to call vpon him in troubles, with a promise to heare and helpe: so the holy men of that time haue duly obserued it. Againe, as in the newe Testament, our Sauour hath both taught and commanded his Apostles to pray in his name to the Father, for daily foode & necessities of nature, for pardon of trespasses, for their defence against the diuell, and such: so they thin-

II. *Whol-*
some prai-
er.

Ephes. 6.

Hugo.

king it needfull, and finding the benefite thereof, haue not onely duly obserued it, but in their doctrines and good counsailes taught and exhorteth all others to doe the like: not onely for themselves, but for all estates and conditions of men. Surely this is that spirituall Axell-tree which holdeth together the Wheelles, and beareth vpp the Beame, and that very vertue of the Spirite, whereby it picaleth God (hearing our prayers) to helpe our weakenesse, and to direct vs to the effecting and perfecting of all other vertues. For this is (as Augustine said) *Locutio ad Deum, quando legis Deus tibi loquitur: quando oras cum Deo loqueris: A speaking to God: when thou readeest, God speaketh to thee: when thou praisest, thou talkest with God.* Another calleth it an humble conuersion to God, with the mouth of the minde, assisted with faith, hope and charitie: and touching the good operation and effects thereof, saith another: *It cleanseth the heart, withdraweth it from terrene affections, cleanseth it from vices, lifteth it up to beauenly things, yeeldeth him more capable and worthy to conceiue the spirituall good things.* This dooth our Sauour Christ worthily confirme, when he saith, that his Father giueth the holy Spirite to them that aske the same of him in his name: by the which Spirite, he meaneth all the graces and blessings of the holy Ghost. Therefore he saith againe to his Disciples, *Aske and ye shall receiue, that your ioy may bee full.* Wherefore

fore when wee haue assayed to frame the *Soule* of all the former members, and knowe that yet there remaineth in vs many desertes, let vs deuotely conuert our selues to G O D our heavenly Father, in hearty and humble prayer, that it woulde vouchsafe him of his power and goodnesse in Christ, to supply all those our defectes, and feeling the sweetnesse thereof, not forget to glorifie him with the Psalmist, saying: *Praised bee G O D, which hath not put backe my prayers from him, nor his mercies from mee.*

CHAP. XXVI.

*The thirteenth part of the Soule,
is the Key.*

IN the twelfth place it is required, that wee ^{12. Faith} consider of the *Keye* or *Pinne*, whereby the *wholsome* Beame is fastened to the *Tawe*, and the *Soule* set eyther higher or lower, deeper or shallower, as occasion requireth, according to the nature of the ground, and discretion of the *Plough-man*.

By this *Keye*, is signified that true faith in Christ (before spoken of) whereby Righteousnesse is apprehended, and wee iustified and approued before God. For after the pro-

portion of our faith, and quality of our beliefe, all those excellent graces and vertues are eyther lifted vp or lessen downe, strengthened or weakened; neither is it possible that those former parts of true repentance shall be profitable to the sinner without this, by the which, whatsoeuer is done is acceptable to the Lord: and whatsoeuer is wrought without it, is sinful and vile: for whatsoeuer is done without faith, is sinne (by the testimonie of the Apostle) therefore it is impossible without faith to please God. *He that beleeueth in the Sonne of God hath life*: because that faith is the beginning of a good life, to the which also belongeth eternall life. As this is that foundation of things hoped for, and the assurance of that which is not seene, (*tunc est fides, quando expectatur in spe, quod in re nondum videtur*) so is it made the very hand of the soule, whereby we take hold on Iesus Christ, and apply vnto our selues by his grace, all his iustice, merits, and vertues, whereof we be said to be iustified by faith, because it pleaseth the Lorde to impute his proper Righteousnesse and vertues, to such as apprehend the same by faith. By this, *Abel* offered vppe vnto God a more acceptable sacrifice then *Caine*: by this, *Henoch* was reported of, that hee pleased God: by this, *Noah* moued with reuerence, prepared the Ark: by this, *Abraham* being called of God, gladly obeyed him: by this, *Sarah* being well nigh a hundred yeares of age, had strength to conceiue seed: by this, *Isaac* blessed *Jacob* and *Esau*, concerning

*Aug. de
verbis
apostoli
petr. serm.
27.*

*Et lib. I.
de pecca.
inuit &
remiss.
c. 10.
de Cunit.
De u. 13.
ca. 4.*

Heb. II.

ning things to come : to be bricfe, by this, *Moses* and *Iosuah*, and *Rahab*, and *Giaon*, and *Barach*, and *Iepthe*, and *Sampson*, and *Samuel*, and *Dauid*, and the Prophets, obtained a good report, subdued kingdomes, wrought righteoulnes, obeyed the promises, stopped Lions mouthes, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battaile, turned to flight the armie of the enemies, &c. For this is the very key, euen the key of the sonne of *Dauid*, which openeth, and no man shutteth: and which shutteth, & no man openeth. And as without this no man pleaseth God, but being iudged sinners, are shut out from his fauour and abandoned: to by this vertue of the Spirit, and power of grace, are offered and performed vnto vs that eternall happinesse and peace, and all those heauenly treasures which our faithfull hope expecteth. Worthily therefore said our Lord to such whom he was willing to helpe and preserue, *Haue faith in God*. For he that beleeueth is made holy (by the diuine grace) to remoue mountaines, yea all things are made possible vnto him. Finally, this is the faithful promise of him that is the very truth, & cannot lie, that *God louing the world, hath given his only begotten Sonne to this end; that all they which beleeue in him, should not perish, but haue euerslasting life: and that the righteous man shall liue, not by any his owne workes, wisdom, ability or merits, but by his faith*. This is that faith which com-
meth

Iob. 3. 16.

Hab. : 4.

Ioh. 20.

meth to a man, by hearing of gods word, which is brought vnto vs by his seruants the Preachers, who are sent vnto vs from the Lord, to preach the same. To this end, *that men might beleeue, & that in beleeuing they might haue life through the name of Iesus.* And as the Pinne in the Soole, is fitly placed in the very middest of the same: so is faith mightily peazed betweene all other vertues, as the very strength, by the which they are fortified and tied together.

CHAP. XXVII.

*The fourteenth and last part,
is the Tawe.*

*Spiritual
Lone.*

THERE nowe remaineth one other thing in this Soole, no lesse necessarie then any of the former: yea, and that without the which, all the former members of the same are nothing auaileable to this spirituall husbandry. That is, the *Tawe*, or that yron Rope which embracing the Beame, assureth it to the Tractory or Lambe. By this is meant that *Spiritual Lone*, which is so often commended and commaunded vnto the brethren of Christ, as whereby, not onely the mortification of the flesh is fastened to the faithfull hope, and so the former is the better sustained and performed by the latter: but also the whole *Soole*, with his parts holden together by the helpe of the Key of Christian faith. This is
that

that sweete delight of a mans heart towards something, for the sake of somewhat, which runneth through desire, and surceaseth in hope by a desire in lusting for, and by a ioy in hauing it. Neither if mans heart be good, can it be good of any other occasion, then by louing that well which is good: nor can the same be euill, if euer it be of any thing else, sauing in not louing well that thing which is good.

As this *Taw* is made of three or foure yron rings, or lincks of yron fastened one wthin an other, in the order of a chaine, the greatest whereof compasseth or embraceth the Beame: the second lincked to the first, the third to the second, and the fourth to the third, which is also assured to the Tractory or Lambe. So in the spirituall *Taw*, which is *Loue*, there bee foure kindes or branches. The first (which is the highest & greatest) is the *Loue of God the Father*: the second, is the *loue of God the Sonne*: the third, is the *loue of God the holy Ghost*: the fourth, is the *loue of man*: of God the Father, as our Creator and maker: of the Sonne, as our redeemer and Sauour: of the holy Ghost, as our sanctifier and consolator: of man, as our neighbour and brother.

Therefore it is commanded, that we *loue God the Father*, with all our heartes, strength, soule, minde, and whatsoeuer else we haue. Loue him, for he loued thee first: loue him, for hee sent his onely Sonne into the world that thou shouldest liue through him: loue him, for he is thy Father,

Y

thy

August.

4. Branches of Loue.

thy King: thy God, and best good for euer. This is well resembled by the great Ring in the Taw, which embraceth the Beame, and pulleth on those other partes which follow it: (by which Beame (as is before said) is signified the Maceration or mortification of the flesh.) For as this Ring of the Taw compasseth the Beam, so Loue compasseth or embraceth true maceration of the flesh in the godly, who after the example of Christ (being perswaded through Loue to take our flesh, & therein to be macerated & mortified) we are well pleased for the loue & good affection they haue to God, to suffer and sustaine hunger, colde, nakednes, watchings, trauailes, persecutions, and all afflictions, whereby the flesh is often manifested and subdued to the Spirit. For this louing Taw, esteemeth nothing hard, nothing bitter, nothing heauie, nothing deadly: what hard yrons, what bitter wounds, what intolerable paines, what mortall pangs preuaile to daunt Loue, which is a shield impenetrable against all dartes, withstanding all swords, contemning all perils, and diriding all deaths? Therof could the most holy Spowessee say: *As strong as death is Loue: much water cannot quench it: neither can the floods drowne it: If a man should gine all the substance of his house for Loue, they would greatly contemne it.*

*Raban. in
sermon.*

*Cant. 3. 6.
7.*

*2
Psal. 2.*

Psal. 45.

Touching the second, which is that *Loue to the Sonne*, we heare the Psalmist say: *O kisse the Sonne, lest he be angry, and so ye perish by the way.* Again, *He is the Lord, and worshippeth him.* To this the holy

holy Apostles oft perswade, and beyond all others, that most louely Apostle in Christ is in this very emphatical: and the Lord Iesus himselfe (as he exhorted his Apostles and followers to this vertue) so hee willed them to expresse the same by the keeping of his commandements, by feeding his flocke, by mercie & charitable actions. The reasons may bee taken from the wordes of the Psalmist, where hee saith; *Kisse the Sonne, &c.* That is, first he is the Son of God the Father, & of right ought to be loued: next, if we loue him not, he will be angry: thirdly, if he be angry, hee destroyeth them that prouoke him: fourthly, if we loue him, we are blessed: fiftly, he is the Lord our God: sixtly, hee is our King, our Priest, our Prophet, our Sauour, our Mediator, our life: & who shuld not loue his King, his Priest, his Prophet, his Sauour, his Mediatour, his life. The Apostles haue gathered & applied many reasons thereof, which yet are thus concluded by a learned Father. *Loue his Loue* (saith hee) *who for thy Loue came downe into the wombe of a virgin, and there made a copulation of his Loue with thy Loue, by humbling himselfe and exalting thee, and conioyning the light of his eternitie to the vile slime of thy mortalitie.* Moreouer, touching the nature, operation and vilitie of this Loue in our selues, from whence spring no meane causes to perswade vs. An other in a certain sermon calleth it *fire, light, honie, wine, and the Sunne.* Fire in meditation, purifying the mind from all blemishes: Light in prayer,

1. Iob. 1.

Iob. 21.

Psal. 2.
& 45.

Aug. de
Caten.
rudi,
Ama amor
rem illius,
qui amore
tus amoris
descendit
in ueram
virginis,
&c.

prayer, illuminating the minde with the cleare-
nesse of vertues. Honie in thanksgiuing, sweet-
ning the minde with the dulcor of diuine bene-
fites : wine in contemplation, consoling the
minde with cheerefull delectation, and a bright
Sunne in the eternall happinesse, clarifying the
minde with glad some and wholesome light,
brightening the minde with vnspeakeable ioy
and eternall gladnesse. This therefore is a most
diuine treasure, the which whosoeuer hath it, is
right rich, and whosoeuer hath it not, is wret-
ched and poore.

The third linke is that *loue of the holy Spirit*,
when feeling our selues both sanctified & com-
forted by the pleasant beames of the same, wee
are so rauished with the loue thereof, as we em-
brace his most excellent graces, not onely in our
selues, but also in all others. This is that Spirit of
wisedome and vnderstanding, of counsell and
strength, of knowledge and of the feare of God,
the which resting on Christ, made him prudent
in the feare of the Lord, the which all Christians
do both admire and praise before all the vertues
of men. The same from his fulnesse diuied vnto
men, hath distributed diuersitie of gifts, and the
manifestation of the Spirit is giuen to euerie
man to edifie withall. *For one from thence hath the
word of wisedome: an other the word of knowledge: an
other faith: an other the gifts of healing: an other the
operations of great werkes: an other prophesie: an other
discerning of spirits: an other diuersitie of tongues: an
other*

1/4. 11. 2.

1. Cor. 12.

7.

either the interpretation of tongues. And all these things worketh the same spirit, distributing to euery man seuerally as hee will: the which are to be accepted and commended with ardent loue of this spirit. Besides this, by this Spirit is Christ Iesus present with vs in the world, euen vnto the end thereof. For he saith, *I wil be with you alwaies*: and where two or three bee congregated in his name, he is in the midst of them; that is, by his Spirit. By this wee haue our consolation in this world, and therefore hee is called the *Comforter*: as he saith: *I will send you another Comforter which shall remaine with you for euer*. This is the same Iob. 14,
& 16. which assureth vs in our spirits, that we are Gods children: and to be short, by the helpe of this Spirit, wee behold Gods face: for hee sanctifieth vs, without the which we cannot see the face of God. Therefore we are to embrace him and his rich graces with faithfull and godly loue. These Heb. 12.
14. things *Augustine* deeply perpendeing, made his prayer vnto the holy Ghost in these wordes; *Inspire in mee a good worke, that I may thinke thereof, prouoke mee to performe it, perswade mee to loue thee: confirme me, that I may reteine thee: keepe mee, that I loose thee not.*

The fourth lincke of this spirituall *Taw*, signifieth the *loue of our neighbour*. Wee cannot be ignorant both what the Lord in the Lawe and the Prophets, and also in the Gospel, biddeth in this point: as namely, that wee should *loue our neighbour as our selues*. And this also the holy Apostle

*Sanctum
opus in me
spira ut
cogitem,
&c.*

*In epist. ad
quendam
comitem.*

Charity.

Mat. 9.

Mich. 6.

(especially *St. Iohn* the Euangelist) in their Epistles, labour to perswade all Christians vnder that word (*agape*) that is, *Loue*, or *Charitie*, which is a right diuine facultie inspired into our hearts by that diuine Spirit, by the which we euer with well vnto our neighbours, and according to the measure of our abilitie, studie to helpe and benefit him, for Christ his sake, and in the name of God. The true nature of this louely linke is well defined before in the word *Mercy*, the which (as Christ teacheth) the Lord requireth of man to- wardes man (to declare his iustice) beyond all burnt offerings, and externall sacrifices. And to this are wee moued (besides the former causes) in that the nature thereof is good, the vse profitable: we are brethren, the sonnes of one Father, of the same baptisme, the same faith, the same familie: people of the same God, heires of one inheritance, and partakers of life together, through one Mediatour and Saviour.

Now Saint *Paul* conioyning together those foure Linkes, confirmeth Loue to bee the perfection of the Law: that is, the same wherein is performed our duty both to God and man. And speaking of the nature, dignitie and office thereof, hee thought hee could not sufficiently exalt the honour of the same: but thus hee saith.

1. Cor. 13. *Though I speake with the tongues of men and Angells, and haue not Loue, I am as a sounding brasse, or tinckling Cymball. Though I had the gift of prophcing,*

phesying, and knew all secrets, and all knowledge : yea, if I had all faith, so that I could remoue mountains, and had not Loue, I were nothing. And though I feede the poore with all my goods : and though I gine my body to bee burned, and haue not Loue, it profiteth mee nothing. Loue suffereth long, is bountifull, ennieth not, boasteth not, is not puffed uppe, disdaineth not, seeketh not her owne, is not provoked to anger, thinketh not euill, reioyceth not in iniquitie, but reioyceth in the truth : suffereth all things, beleueth all things, hopeth all things, and endureth all things. Loue neuer faileth away, though that prophesyings bee abolished, or the tongues cease, or knowledge vanish away. Againe, Now Verse. 13. abideth Faith, Hope and Loue : these three, but the chiefe of these is Loue. Therefore Saint Augustine perusing Pauls praise of this most honourable vertue, seemeth to recapitulate his manifold members in his description thereof. Thus is (saith hee) a right Will turned vtterly away from all earthly and present things, ioyned inseperable to GOD, and vnited with a certaine fire of the holye Spirite, from whence it proceedeth, and is saide to be enkindled, estranged from all filthy pollution, ignorant of corruption, empaired with no kinde of immutabilitie : superiour to all things which are carnally minded : the strongest of all affections, desirous of holy contemplations, not at any time conquered of any other in any thing : the summe of all good actions : the health of man-

NCIS:

ners: the end of the heauenly lawes: the death of all crimes: the life of vertues: the strength of the fighters: the palme of the victors: the armour of sacred mindes: the cause of good deserts: the reward of the perfect, that, without the which, no man pleaseth God: fruitfull in the repentance, glad some in them that profite: glorious in those which perseuere: victorious in the Martyrs: profitable in all beleeuers: the same, in the which euery good worke whatsoeuer, hath and holdeth life. Finally, because Saint *Paul* hath conioyned together faith, hope and loue, wee finde them so placed in this *Soule*, and conioyned, that albeit we may distinguish them, yet diuide them wee may not: for it is necessary the one holde fast by the other, nor worketh the one without the other. The Taw is staied with the Key or Pinne, and reacheth from thence to the Tractory or Lambe: where, by the Key is signified Faith; by the Tractory, Hope; and by the Taw, Loue: as before it is declared. Which three hauing their seuerall offices, may well expresse the same in three words: Faith saith, I assure it. Hope saith, I expect it. Loue saith, I tend towards it. For Faith is assured of the good thinges which God hath promised, nor doubteth thereof of the performance of his word, knowing him to be righteous. Hope with a longing desire, euery expecteth and looketh to obtain those good thinges which God hath promised, and faith hath assured, and therefore is not wearie. Loue in the daily exercise

cise of the diuine vertues and fruits of faith, standeth not still gaping for the same without her dutifull endeavour: but worketh righteously, and tendeth towards the attainment of that which is promised, assured and hoped for. Loe, such a precious Jewell is Loue! Such a powerfull Taw hath *Pieties Plough*. And thus haue we the *Soule* thoroughly performed.

CHAP. XXVIII.

*The Oxen which draw forth the Soule
of Pieties Plough.*

AS wee haue thoroughly perused the *Soule* of *Spiritual Plough*; so now is it meete that we also peruse the *Oxen* which drawe the same: wherein wee may consider three principall points: *viz.*

First, those *Oxen*.

Next, their *Labour*.

Lastly, their *Reward*.

First, we might (after the minde of some men) *The Oxen* vnderstand by those *Oxen*, the Commaundements of God: partly in regard of the number, partly for the office. There bee ten particular *10. Oxen*. Commaundements in both the Tables of the Lawe, which stand as for fise yoke or couples, whose strength is the force of true Contrition, and the powerful draught of godly repentance, by the which mans hard & vncircumcised heart

is fallowed and prepared for the seede, where of the Apostle called it a *Schoolemaister vnto Christ*: for they drawe or force men to Christ, in whome there is founde mercie and perfection.

Howbeir, there bee other liuely Oxen the which the Maister husbandman hath both prepared, yoked together, and perswaded to draw strongly forth this Spirituall Soole. Saint Paul as well in his Epistle to *Timothy*, as in that to the Corinthians, likeneth the true labourers of the Lord in his spirituall worke, to Oxen. *Thou shalt not muzzle the mouth of the Ox that treadeth out the corne.* This hee taketh out of the Law: and that wee might the better vnderstand his meaning, hee addeth: *Doth God take care for Oxen?* As if hee saide: God dooth not so much respect the Oxen themselues, as hee doth men, for whose sake this was written: for the labourer in the Lordes worke is worthie of his hire, as the labouring Ox requireth to haue his fodder.

1. Cor. 9. 9
1. Tim. 5.
18.

Deu. 25. 4

Wee finde in the second Booke of the Kings, that when *Elijah* went forth to annoint *Elishah* for a Prophet in his place, hee found him in the Lande ploughing with *twelue yoke of Oxen*, and himselfe with the twelue. After the which number wee may take for this labour, certaine orders of holy and wise persons, remembred and commended in the sacred Scriptures. As first, the twelue Patriarkes tied vppe vnder the yoke

of

of the olde Testament ; and the twelue Apostles , bearing the gentle yoke of the Gospell : And these both yoked or numbred together, make the iust twelue yoke , and the number of those foure and twentie Elders mentioned by *Apo. 4. and 5.* Saint *John* in his Apocalyps . In the like sence, wee haue the number of the twelue foundations, and twelue gates of the heavenly *Ierusalem.*

Saint *Paul* neuerthelesse , alluding to the former number of the ten Commaundements, *10. Orders of Oxen.* maketh ten orders of those spirituall Oxen , of the which in his Epistle to the Ephesians, chapter, 4. hee nameth five ; and in his former Epistle to the Corinthians, chapter, 12. hee nameth other five. As first, Apostles : next, Prophets : thirdly, Euangelists : fourthly, Pastours : fifthly , Doctours : sixthly, Powers : seuenthly, Healers : eighthly, Helpers : ninthly, Governours : tenthly, Linguists . And these are first those Doctours of the newe Testament, immediately chosen , called , and sent forth of Christ to teach the Gospel, with a speciall power of the holy Ministerie . The second sort are those Preachers of the diuine mysteries for the institution of the people . The third, are such as are sent to some particular Churches , to preach the Gospel vnto them. The fourth, are diuinely called and appointed to take charge of the soules to them committed, to feed them with spirituall food, & to administer the Sacraments.

1
Apostles

2
Prophets.

3
Euangelists

4
Pastors.

⁵
Doctours.

⁶
Powers.

⁷
Healers.

⁸
Helpers.

⁹
Gouernors

¹⁰
Lingwistes.

*The Oxen
are the
Preachers
O: and
why?*

The fift, are called to catechize & teach the principles & grounds of Religion. The sixt, were to execute the faculty of the Spirit against wicked deriders of discipline, & to correct such as contemned the plaine doctrine. The seuenth, are to heale and worke beyond the common course of nature in the prime of the Church, thereby the sooner to confirme the faith and doctrine preached, transferred at this time vnto such (as beyond some others, bountifull and zealous in the works of mercie) do refresh and comfort others. The eight, are appointed as Deacons or Ministers, to regard the necessitie of the Church, to helpe the poore Christians with a faithfull collection and distribution of goods. The ninth, are to rule and gouerne others, after the grace and wisdom giuen them thereto, in the ecclesiasticall policie. The tenth, haue the gift of tongues, and grace of interpretation of tongues, for the better edification of the Church. Here we haue five yoke of Oxen. In a word, the Oxen which ordinarily drawe on this Plough, are the Preachers, Ministers, and faithfull disposers of the secrets of the word of God vnto the people (as before it is said) who are not vnaptly likened to Oxen, for five chiefe respects: that is: First, for their wisdom: secondly, for their authority: thirdly, for their continency: fourthly, for their strength: fiftly, for their vtility. The wisdom appeareth in the eyes: the authority in the hornes: their continencie in their castracie: their strength in their

their labours: their vtilitie in their vse.

It is said in the Apocalyps, 5. that the Lambe had *seuen eyes*: which noted his great wisedome and perfection of knowledge. But the Oxe hath but two eyes, whereby (as *Isaiah* saith) he knoweth his owner, & is ready to obey him. By these two eyes is signified knowledge of the Lordes Law and Commandements, and a willing obedience to the same. And againe, here is the loue of God, and the loue of man, alluding to those two tables in the Lawe. In a word, here is both wisedome, and the worke of wisedome, in the Oxe.

Secondly, the Lambe hath also seuen hornes, which noteth the perfect power and authoritie of Christ. But this Oxe hath but two hornes, to note a double vocation, wherof the one is within, the other without, from the which, the Christian, especially the Pastor, Preacher, Minister, or Elder, taketh his power and authoritie: for how can he preach, except he be sent?

Thirdly, the Oxe is gelded, by the which he is made more tame, readie, and subiect to his worke and yoke. And of certaine spiritual Oxen we heare the Lord say, *There be some chaste, which were so borne of their mothers wombe: and there be some chaste, which be made chaste of men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen.* For some are chaste by nature, and some others are made chaste (beeing gelded) by men: but these hauing subdued their

appetites, vse the gift of continencie in the seruice of God: for they are disposed by the holy Ghost, to beare the yoke of Christ with meeknesse of minde, by the ripenesse of repentance, the quietnesse of conscience, the worke of obedience, the grauitie of their modest conuersation, and christian modestie.

4
Strength.

Fourthly, the Ox is ordained for labour, and so the Husbandman vseth him in his fiede and plough. In like maner the Elders and Ministers of the Word, in their spirituall Husbandrie, are not to stand idie, but to labour: as said the Apostles, *Wee are Gods Labourers, yee are his Husbandry.* And this was the saying of the good husbandman, to them whom hee found standing idie in the Market-place: *Why stand you here all the day idie? goe and enter my Vineyard, and labour: and whatsoener is iust, ye shall receiue.* Here is labour required: neither may such imagine which take this charge on them, that they are worthy their rewards, without labour: nor that they shall be holden guiltlesse before the Lord, except they worke and labour, for they be spirituall Oxen.

5
Vtilitie.

Fifthly, the Ox bringeth great vtilitie vnto the Husbandman: As not onely in that it easeth him of the great labour of his hand, in tilling the earth which the Lord cursed (as *Gen. 3. 20.*) but also in treading out his corne, in yeelding him plentie of graine, in drawing for his carriages: and lastly, in submitting his life and body to him for his victualles. So able is the faithfull Minister

rist of the Gospell, to boult out and dispose the hidden graine of Gods mysteries vnto the people, in-yeelding him plentie of foode at all times, by preaching the Word, in season, & out of season: yea, and to offer vp his body vnto the Lord, a sacrifice (as the holy Marters haue done) for the confirmatiō of the faith, and better comfort of the Church.

Thus, hauing perused the Oxen, let vs now consider something more of their kinde of labour. The Apostle (citing that place of the law) saith, that the chiefe labour of the Oxe is, to *Tread out the Corne.* ² *The labor of the Ox-en.* Meaning, such a labour, as whereby the Husbandman is prouided for; and furnished with that whereof hee liueth. And (indeede) the labour of the spirituall Oxe is, the treading out of the spirituall foode vnto the people. *The good Householder* (saith our Sauour) *bringeth forth out of his treasure, thinges new and olde.* To this he compareth the Preacher, or preaching of the kingdome of heauen, in the which, the Lawe applied to the Gospell, and as well iudgements from the one, as mercies from the other, declared vnto men, the field of the Lord is fallowed, and prepared, and a great abundance of good fruites brought vnto them that labour the same.

Saint Paul writing to *Timothy*, speaking of *1.Tim.5.* these Oxen: whom he there callth Elders, for *17.* their wisdom, grauitie, authoritie and dignitie, commendeth vnto them two especiall duties,

*Elders
that rule
well.*

*Labour in
the word
& doctrine*

1

2

3

*The yoke
of the ox-
en.*

Act. 1. 15.

ties, viz. First, good gouernment : next studie and doctrine. *The Elders* (saith he) *which rule well, are worthy of double honour : especially they which labour in the Word and Doctrine.* By this Ruling, he noteth a gouernment : but, by *wellru-ling*, he noteth the manner thereof : neither is it much regarded, that men rule, but that they rule well in their places : thus ought the Minister to rule well the Church: the which, that he may the better perform, he must learn first to gouern wel himselfe, and next his owne family : for hee that cannot doe that, is not yet made meete to rule the Church. By *Labouring in the Word*, the Apostle meaneth his exercise in the holy Mysteries, but chiefly, diligent studie and meditation, in the feare of God, whereby being that way furnished, he may be able to draw forth of his full vessel measurably vnto his flocke in the Church, the which is meant by the labour in doctrine. It is therefore required, that the Minister be of good gouernment for himselfe, his family, and flocke : and that hee bee a diligent student, and painefull feeder of the sheepe of Christ, thereby to expresse his loue to his master, and to discharge his dutie in his place.

And that this may be done with more cheerfulness, they forget not the nature of their yoke and combinations: This is not that seruile yoke of the lawe tied to circumcision, ceremonies, and such like, (the which except they did in those times obserue, they were cursed) but that

ease

casie yoke, which our Sauour willeth vs to take vp: that is, the sweete doctrine and most wholesome discipline of the Gospell of our Lord Iesus Christ, by faith, in whom wee are saued, and whom to serue is perfe& freedome: for he is our sanctification and redemption. To take vp this yoke, is to submitt our selues to the doctrine, rule, and discipline of Christ, to doe him homage, to embrace him, to harken to him, and to honour, serue and follow him, as our Maister, our teacher, our king, and the authour of our health: he saith not, cast off the yoke of the Lawe: but *take mine*: for it is not enough to abandon other yokes, except wee also take vp this yoke, and follow him in the field, as his loue-labouring Oxen, vnder this yoke: wherein although some sower things are mixed with sweete things, yet hath it both great comfort, and like vilitie. And this, *The manner of the combination* that we may also the better enioy the manner of the combination, labor and proceeding of those Oxen, it may be considered, and by comparison *on in the yoke.* duly applied. Therefore heere first, let vs note the agreement, as of two Oxen vnder the same yoke: to the meete concorde of them all together in the same labour. Secondly, their faithfulness in the worke, wherein drawing proportionably, one deceiueth not another. Thirdly, their strength, which is not lither or weake, but forcible to the purpose. Fourthly, their willingnes to the furtherance of the worke. Fifthly, their mutual comfort, wherein one encourageth an other

in ther labour. In like manner, for the better speede of this Plough, the spirituall Oxen haue and retaine : first, loue and concord in and among themselues ; for hereby (saith Christ) *shall all men know that ye are my Disciples* : secondly, faithfulnessse in their function: which (as the Apostle saith) *is required of the disposers of the mysteries of God* : thirdly, fortitude assisted by godly patience, as hee saith, *Possesse your soules in patience, and be strong in the Lord* : fourthly, goodwill, as the Angells proclaimed, *Goodwill vnto men* : fifthly, it is required, that those good Oxen should animate and prouoke one an other of them in this good worke, in such sort as did the vigilant Pastours, who hearing of the birth of Christ, saide one to an other : *Come, let vs goe to Beth-lem and see this thing*. And as also did Saint Peter and Iohn, Paul and Barnabas, Philippe and Nathanael, taking and vsing for their better furnishing of those yokes, the Lawe of the Spirit and of a sound conscience for *necke-bowes*, the wisdom and power of the Highest for the *kayes*, and the lawful disposition of their senses internall & externall, for the ropes or chaines, as whereby they see, heare, taste, saour, & feele the things which appertaine as wel to the soule as to the body, for the the glory of God, the benefit of the church, and discharge of proper duties. All the which is not a little fortified by that faithfull *Hope*, which looketh not onely to the expected fruits of their labours in others, but to a meete remuneration

on

Luk. 2. 15

Heb. 8. 10.

Rom. 3. 27

1. Tim. 1.

19

1. Cor. 1.

24.

1. Pet. 1. 5

on themselves, albeit they haue an especial regard as wel to their owne duty, binding them, as to the glory diuine emboldning them. For as the labouring Ox (by the rule of the law) might not be defrauded of his due fodder: so hee that tilleth the ground, should till the same in hope. And this is spoken not only to perswade the spirituall land to yeeld fit food to the spirituall Ox, as of right: but to encourage those Oxen to labour the land, as of dutie, without fainting. When therefore the Apostle wisheth, that the Ministers of the Gospel should liue of the Gospel, his meaning is, that they should bee well maintained, as whereby the better able to performe the worke. And this hee likewise vnderstandeth by that *double honour*, which they deserue, that *rule met, and labour in the word and doctrine*. first, they are to be esteemed with due reuerence, and maintained with like beneuolence. Neither is their reward only with men, but with the Lorde, who is not forgetfull of their good works. God promised to *Abrahā*, that he would be his *exceeding great reward*, which doubtlesse was entended not of that only which should be enjoyed in this life, but of that wherein those Saints are, and shall be as the heauens light, and shine as the stars in the firmament for euer. It is too often obserued in the malignant world, that the best labourers want their condigne honour, yea, their most worthy studies and godly endeuours are rewarded with hatreds, emulati-

1. Cor. 9.

1. Tim. 5.

*Grego. in
Iob. Iob. 1.
c. 16.*

*Double
honour.*

1. Cor. 13.

Dan. 12.

13.

*How the
true La-
bourers
are reward-
ed with*

Plato. de
Leg. dial.
6. de sacer.

Gordius
Ad Martyr.

Ignat. in
epist. ad
Traian.
viii.
Epist. 10.
ad Episc.

ons, displeasures and ingrati- tudes, as sometime the laborious Oxe findes at the vnthrif- tie hus- bands handes tedious toiles, so- ric fare, and bad vsage: that farre inferiour, touching this dutie, to the heathen, who (as *Plato* disputed in his lawes) euer regarded the honour of their Priests. How- be it, it is most true (for their endlesse comfort) that those their labours in the Lorde are not in vaine: but euer more recompenced with a dou- ble reward of the Lords bountie and grace. In regard whereof, not onely *Moses*, the Prophe- s and Apostles, haue beene well pleased to beare *Onus & assum Dicit*, the burthen of the day, in this serui- ce: but also the Martyrs of the Primitiue Church, with the Ministers and all other faith- full workemen in this field, haue exposed them- selues to the wood rage of bloody Tyrants, re- solving not onely with *Iob* and *Paul*, *If thou wouldest kil me, yet would I trust in thee*. And in this cause, death is to me an aduantage: but also with those Mar- tyrs of the Greek church, *Gordius & Ignatius*, say- ing: *Ego ou monon hapax apothanein eis to mos echo hyper tou onomatou tou Kurion Iesou, alla kai muria- kis ean isie*: I am ready (said *Gordius*) not onely to labour, but to die for the name of the Lord Ie- sus, not onely once, but a thousand times, if it might so bee. And I (said *Ignatius*) haue sealed my hope in him who died for mee (that is, Christ). For there is no guile founde in him. Againe, I am for Gods cause deliuered into the hands of murderers, as from the bloud of *Abed* the

the iust, vnto the bloud of *Ignatius* the least. Againe, writing to the Romanes : Suffer mee (saith he) to be made meate for the beastes appointed to deuour me, that I may be made worthy of God. For I am the wheate or corne of God : and I shall be grinded with the teeth of beastes, that I may become cleane bread for the Lord, and then to ye may perswade those beastes, that their wombes become my Sepulchre, and that they leaue no part of my body, whereby after my death, the same may not remaine loathsome vnto any of them which liue. Loe, this is that which faithfull hope perswades : and such are the Oxen, such is their labour in this field, and such is their remuneration with the Lorde and his Saints.

CHAP. XXIX.

- | | |
|----------------|----------------------|
| 1. The Holder. | } of Pieties Plough. |
| 2. The Leader. | |
| 3. The Druer. | |

WE knowe right well, that no man com-
meth to the Father, but by the Sonne :
that no man commeth to the Son, but he whom
the Father draweth : and that no man commeth
either to the one, or to the other, but by the
power and motion of the holy Ghost : So that
in this worke, the whole *Trinitie* of the diuine
Deitie, hath his action and perfect working:

Aa 3

there- *the wor- king of God, in the regeneration of man Dionys. Arca in Catest. hierar- chia co. 1.*

Cant. I. therefore it is, that the most holy Spowesle (*s* *Salomon* testifieth) prayeth to her most peerlesse head, saying : *Draw me forth after thee, and thou wilt we runne.* *Ephraim* implores (as the Prophet *Jeremie* saith) *O Lorde conuert vs, and wee shall bee conuerted.* The Apostles desire *O Lorde, encrease our faith.* And the Lorde *Iesus* himselfe, sending forth his Apostles, commaundes them to preach the Gospell, and to Baptise the beleeuers, in the name of the Father, & of the Sonne, and of the holy Ghost. Therefore, as the *Plough* is by the *Holder* thereof directed : by the *Leader* allured, and by the *Driver* prouoked : so is this spirituall *Plough* directed by God the Father, allured by God the Sonne, and prouoked by God the holy Ghost : for God himselfe holdeth, Christ *Iesus* leadeth, and the holy Spirit prouoketh the *Plough*, in this husbandrie and field of the Lord.

Gen. I. & I. Thus in the great work of the Creation, these three persons had not onely their seuerall, but their ioynt operations, as *Moses* testifieth. Thus in the conception and birth of Christ, God the Father begets, God the holy Ghost workes in the conception, and God the Sonne is begotten and borne : which three also worke in the begetting, regeneration, and new birth of the elected Saints : albeit they are not three, but one eternall God.

The Holder. My Father (saith Christ) is an *Husbandman* : and so called, in regard of his wisdom, prouidence,

uidence, and good endeavours had, and daily employed by him on the soyle of mans heart: wherein semblant to the Husbandman, (whom the Philosopher *Secundus* in the presence of *A* *drian*, defined) he is a Minister of labours, an improver of the desert, a Phisitian of the earth, a Planter of trees, and a Measurer, or Proportioner of monethes. In this person we may here remember (beyond many others) two principall attributes, or diuine vertues: namely, his Iustice and his Mercie; both the which, in the holding of this Plough, hee aptly applieth as his two handes, to those two *Hales*, or handles of the *Soale*. In the former, we finde him euer vpright and seuer against presumptuous sinners: in the latter louing and cheerful to penitents. The first is strengthened by the vigour of the Lawe: the latter beautified by the comforts of the Gospel: and therein, both these are so tempted by the meditation of *Messias* his merite, that neither presumption hurteth, nor desperation killeth him that truly repents. For as God is a good Father: so in his goodnesse he respects not only his naturall Sonne, God and man: but all such, as haue their adoptio by grace in him, with a right fatherly loue and affection.

The Leader (as it is said before) is Christ Iesus, who (indeede) goeth forth before all those his Oxen, as their Head and Captaine: and willing, to bring man from errours to the truth, and especially his Ministers, to the right method

God is a Husbandman.

Secund. Philoso.

Gods iustice and mercie.

Greger. mor. in Job 35 lib. 26. cap. 10.

Christ is the Leader of the Plough.

and

Aug. in
Ican.
tract. 22.

and order of their vocation, he saith : *I am the Way, the Truth, and the Life.* As if he would say : *Fall in non vis? Ego sum veritas, Mori non vis? Ego sum vita: Errare non vis? Ego sum via. Non est quæ cas, nisi ad me: non est quæ cas, nisi per me. Wilt thou not be deceiued? I am the Truth. Wilt thou not die? I am the Life: Wilt thou not erre? I am the Way. Thou hast not whither to goe, but vnto me: neither maist thou walke safely, saving by me.* This is the same to whom the Lawe directs, the Prophets point, the Figures ayme, and whom the Father would that all men should heare: and hee hath not onely shewed the way vnto the kingdome, but louingly allures men to walke in the same.

Mat. 11.
29.

Apo. 14. 1

Re. 8.

Therefore he saith : *Learn of me: Come vnto me.* Neither hath he at any time required that of his followers in this worke, which himselfe had not first vndertaken in his owne person. In regard whereof, those hundred, fortie, and foure thousand redeemed soules, which stand with the Lambe on Mount *Sion*, followe him wheresoeuer he goeth: and therefore, as for him, they are crossed, they shall be with him also crowned, finding that all the afflictions of this life for him, are not worthy that glory which shall be reuealed in him.

3
The Dri-
uer.
The holy
Ghost pro-
uokes the
good Oxe.

The *Driuer* of this Plough is the diuine Spirit, through whose instigation the goade is agitated, the Oxen prouoked, and the Plough furrowed: too and for the which, it pleaseth him (semblant to the Goad-inch or driuer of Oxen)

to vse and apply sometimes Words: sometimes
 Voices: sometimes Songs, or whistlings: some-
 times prickes and stripes. The *Words* are the ex-
 amples, testimonies, sentences and Parables of
 the holy Scriptures, the which (as saith *Salomon*)
 as are goades and nailes fastened by the maisters
 of the Assemblies, which are giuen by one Pa-
 stor: goades to prouoke, and nailes to confirme
 the working true Christian. The *Voices* are the
 preachings of the Prophets, Preachers, Euange-
 lists, and Ministers of the holy word, who, like
 Saint *Iohn* the Baptist, the Criers voyce in the
 world, prepares the Lordes way among men.
 The *Songs* or whistlings, are the sweete promises
 of God in Christ, who by many comfortable
 metaphors, and arguments of loue, allures men
 vnto him. The *Shaking* of the Goade, is the co-
 mination or threat of punishment and heauie
 iudgements, to fall on them which are either
 negligent or vnfaithfull in this seruice. As *thou*
Sonne of man (saith the Lord) *if thou tell them not*
of their sinnes, but permit them, that they die therein,
I will require their blood from thine hand. Againe,
Cursed is hee who dooth the Lords worke negligently.
 The *Pricks* of the Goade are corrections, afflicti-
 ons, crosses, anguishes and sorrowes, whereby
 the lazic is stirred vp, the idler prouoked, the sin-
 ner punished. By this Goade was *Ienas* pierced
 when hee was found faulty in his Ministerie: by
 the same was *Peter* perswaded to acknowledge
 and confesse him thrise, whom hee had thrise

Words.

Eccle. 12.

Voices.

Songs.

Shaking of
the Goade.

Pricks of
the Goade

Ion. 2.

*Iob. 20.**Apoc. 2.**Coryset.
ad Bab.
Martyr.**Hee that
takes the
Plough in
hand but
continue it.*

denied, *Saul* by the same became a *Paul*, most redie to runne his course in this Plough, and those Augells in the Ephesian Churches, which were sometime tepidous and backward, were well warned and set forward. And truly, this is Gods wisedome to deale with his seruants, as for his owne glory and the good of his Church: so for their good whom he warneth, threatneth & punisheth, not to destroy them, but as a good Father to his prodigall child, as a prudent Schoole-maister to his negligent schollers, as a cunning Phisitian to his insolent patients, and as the wise husbandman to his lazie Oxen: but yet, with some seueritie on them that disobey his knowne will, and abuse with presumption his gracious long suffering. Thus haue wee perused *Pieties Plough* in all parts & members performed. Now, hee that takes hold of this Plough, and continueth not to the end, but looks backward with *Demas*, is not fit for the kingdome of God. Let vs therefore pray to the Lord to encrease our faith, to helpe on our labours, to confirme our ministerie, and strengthen vs in him, both to the end, and in the end, by the strong influence and power of his Spirit, the agitator and driuer of this potent Plough.

CHAP. XXX.

*The harrowing of the Lords Land after the
Seede sown therein.*

Pleties Plough being thus compleat, wee are next to consider of the harrowing of the Lords Land. The good husbandman for the breaking and bruising of the rough cloddes of earth, and better couering of the Seede cast into his field, hath an instrument framed to that vse, which he calls the *Harrow*, or *Dragge*: and this containes diuers orders or rewes of manie sharpe tines, or nailes, the which, by how much more keene and tender pointed they bee, the better by so much they serue to this vse. Now, in this Spirituall *Georgie*, there is likewise a spirituall *Harrow*, without the which, there rest in the heart of man, many Rubborne cloddes of concupiscence and sinne, as whereby the so-ueraigne seede of the heauenly word may not well take roote and bring forth fruit of encrease.

This *Harrow* is that tentation whereby the Lord God bruileth the corruption of mans nature, and trieth them that appertaine to his Kingdome for their good. And therefore as the *Harrow* hath in it many sharpe tines or prickles for that vse, this Tentation hath his Contents of diuers kindes of affliction, applicable, and that profitable for the spirituall Lande.

*The Har-
row or
Dragge.*

The har-
row time,

Amongst many others of this kinde, the Apostle to the Hebrewes, chap: 11. hath numbred these particulars: as namely, mockings, scourgings, bands, prisonments, stonings, piercings, woundings, burnings, wandrings, tormentings, afflictions, death. And thole and such like vexations hath the Lord appointed, and permitteth to fall on his Saints, as whereby in this life they might be tried, and in their triall purged as corne, and purified as gold in the fire: that so through many tribulations incident to mans nature, they might bee framed liable to this vse: and finally, being redeemed from the earth, and washed in the blood of the Lambe, and abandoning the world, they might effect and enter the heavenly Ierusalem, the place of their rest. *Negustia reproborum tritura more electorum vitam, quasi grana à paleis seperans, premit & purgat. The nauhtinesse of the Reprobates (saith Gregorie) after the manner of a triture or threshing, doth bruise and purge the life of the elect, as severating the corne from the chaffe:*

Greg. in
Iob. 16. 6
ca. 9.

The cause
wherefore
God suffereth
the
godly to be
afflicted in
this life,

for the cuill when they afflict the good, doe the sooner thereby driue them from the desires of this world: for whiles they lay on them many violent pressuures, they compel them to hasten to things heauenly, the which is well noted in the
“ example of the Israelites, when Moses called
“ them from the oppression of Pharaoh. And
“ this is the cause that the Lord permittes the
“ righteous to bee troubled by the vnrighte-
“ ous, that when they heare tell of the good
things

things future, which they desire, they may sustaine for a time, the affliction of those euill things, which they abhor, and such their crosses may enforce them to an happy ende, while loue allures them to the same. Neither (indeed) may the nature of men be otherwise framed applicable to the Lords vse, as thus by prauie concupiscence subdued to sinne.

But by this (as by the rough *Harrow*) the clods of his nature being bruised, and that good corne couered in the earth, (howsoeuer the wicked imagine the seede of Gods word therein dieth) the fruite of Righteousnesse, in time, is seene to recompence the husbands toyle. Therefore, when the Prophet *Dauid* obserued the necessitie and conuenience thereof, he confessed, that *good it was for him, that hee had bene troubled*: that is, *harrowed*; though by the persecution of Gods enemies. But if at any time we seek for the cause of this our trouble, and can hardly finde the same: yet let this suffice, to perswade that wee suffer none of these triallcs vniustly: for if by the goodnesse of God we be now made somewhat, who before were not, there is no doubt, but that the same God bearing rule ouer all, will not permit vs, which now are made to be vniustly afflicted: he will not neglect the worke of his owne hand, but preserue that himselte hath created, and constraîne all those hard aduentures betiding vs, to further the same preseruation for his glory, and our endlesse consolation.

I
We are not
afflicted by
God vn-
iustly.

Greg. xiii.
cap. 10.

- Next, let vs endeavour in this case to relemble the good ground, which first simplie obeyeth & yeldeth to the hand of the husbandman, to be by him turned, delued & labored after his will, without dispute, grudge, question or denial. Thirdly, with the same, let vs learn to beare & endure with patience & tolleration, whatsoeuer this good husbandman imposeth and layes on vs. Fourthlie, hauing receiued the good seede of Gods word, and the labours of his hand, let vs (with the same) be thankfull, and expresse our thankfulnes in rendering vnto his hand, sometimes thirty, sometimes fixtie, sometimes an hundred folde. And then, howsoeuer the *Ploughers* plough on our backs & make long furrowes, that our soule is heauie euen to the death, because the sword hath pierced it: let vs not feare nor waxe fainte hearted, but beleue and know that all things shall worke together for the best vnto vs which loue God, and depend on his goodnes.

The two
horses that
harrow.

The two *Horses* which draw forth this *Harrow* or Dragge, are two strong barbed beastes, and in nature of themselves most euill and vn-thrifty, though by the good Husband-man constrained, prepared, and applied to thriftines: the one is the *World*, so called: the other, the *Flesh*.

1. The
World.

By the *World*, (in this place) is meant not the creature conteining the heauens, and the earth: within which, men liue, and thereof by diuine prouidence, take benefit and vse, but (according

to the meaning of Christ and his Apostles) wee vnderstand the maligne, wicked, and impious *Ro. 1.* persons of this life, who being nothing capable of the things which are of the Spirit of God, oppose themselves in lewde lustes against the Saints, against the truth, against God : whom therefore the Apostle aduiseeth vs not to loue, nor any their studies or affaires.

By the *Flesh* also we vnderstand, not this naturall materiall body of man : but (as Christ and *2. The Flesh.* the same Apostles teach) those carnall and lustfull men of this life, and their fleshly affections, which are euer contrary to the Spirit of God, and the sacred motions of the same. By these two *Horses*, the very godly are both tempted, troubled, and mightily assaulted. Howbeit, for their better exercise and profit (as it is before said) nor may we perswade, but that as well those vngodly instruments of wrath, as the very *How the godly are harrowed, and to what end, by those horses.* sinnes of the elect, are no lesse profitable vnto them oppressed with sinne, then that very poison, whereof potions are made, is good for the sicke patient : and as that Scorpion, which is bruised, and applied to the wound hee had pierced before, is said to be a soueraigne remedie against the same. Moreouer, to this *Harrow* (which God vseth as an instrument of iustice) belong some other things, by the which those horses being furnished and fastned, may both strongly draw on, and labour the same.

These are diuersly named by the Husbandmē of

The furniture of the horses harrowing.

1. *The Collers.*

2. *The Hambers.*

3. *The Traces or Tresses.*

4. *The batter-quills.*

5. *The Tenours.*

6. *The halter or raynes.*

of diuers countries; but knowne to vs by those names, *vz.* First, the two *Collers*. Secondly, the two *Hambers*. Thirdly, the foure *Traces*, or *Tresses*. Fourthly, the two *Batter-quills*. Fiftly, the two *Tenours*, or withes. Sixtly, the two *Halters*, or raynes. The first and second are applied to the neckes and shoulders of those horses: the third, to their sides: the fourth, to their heeles: the fift, are fastned to the harrowes: and the last, to their heads. Of the which parts, there might much be spoken, and many things discouered, for good vse: but for breuitie, it shall be inough at this time, that we onely remember them. By the first, namely, the *Collers*, vnderstand the righteousness of man. Secondly, iudgement of the world. Both the which, the Spirit of God reproboueth, as Christ protesteth, being contrary to the iustice and iudgement of God. By the second is noted, that *Philantia* or selfe-loue. Secondly, that Contempt and Disdain of others: the which also, the Lorde obserued and reprehended in the proud Pharisees. By the third, is considered, those foure cordes of Vanitie, as Enuy, Wrath, Iniurie, and Crueltie: which are deadly, and condemned in the Law of God. By the fourth are signified, 1. The blasphemous tongues. 2. The godlesse actions of presumptuous finnes. By the first obserue: first, the diuelish suggestions and damnable imaginations of the impious miscreants of this life: and by the sixt & last, consider well of the wise *Providence & Power*

of

of God, by the which all thinges are caried and powerfully ordered, as well for the benefite of his Saints, as for his owne glory, the end of all his workes : neither hath the diuel any power or might whatsoeuer, to go one iote beyond the will and permission of the Lorde in any thing, whereof the godly take no meane comfort: knowing, that as they be his deare children, and will not suffer them to be tempted beyond their power : so he will defend and inherite them in the ende, when the enemy (maugre all his studies and struglings) shall not onely bee restrained of the effecting of his hurtfull purposes, but also plagued with tormentes eternall.

1. Cor. 10.

The *Driver* of those two *Horses*, is the Spirit of Malignitie, who beeing of a nature malevolent and peruerse, yerkes them on by Gods permission : but perswading, that because the Lorde hath permitted him to rage and storme against his disobedient children, and such as yet repent not of their heinous sinnes, that therefore hee is of power sufficient in himselfe, to execute and effect against them (in his wood-furie) whatsoeuer he listeth. Of this proude conceit, was King *Nabuchadnezzar* of *Babylon*, whom the Lorde had made the Hamber of the earth, and his rodde of reuenge. But he is deceived, and such his followers : for hee and they be none other, then as the rodde in Gods hand, and his instrumentes of wrath, to bee guided

God permits the wicked to afflict his Saints.

*God re-
straines
the inso-
lent by his
power.*

*Dionys.
Arcopag.
in diuina
nomina
cap. 10.*

and restrained at his will. Therefore, howsoever these stiffe-necked horses runne, neigh, leape, and kicke with their heeles : how fiercely soeuer they pull on the sharpe harrow, to annoy the Saintes, being yerked forth in furious rage, by the maligne Spirite : yet true it is, (as before it is saide) that beeing bridleed and restrained by the prouidence and power of God, the chiefe Mote, they shall not bee able to hurt one haire of the head of the Lordes children; or perpetrate any one action whatsoeuer, without his will and permission to whome they are compelled and bound to obey. So haue wee plainly seene a discription of the harrowing of the Lords land, after the plowing and sowing of the same.

Now, before wee come to the fruites of this labour, let vs briefly peruse the Plough of Impietie, as whereby in a fit comparison, wee may the better discern and obserue that which hath bene said.

CHAP. XXXI.

*A brieue viewe of Impieties Husbandrie, con-
trarie to the former: and first, of the
Land and Seede of Impietie.*

THat wee may not bee preuented by Sathan, and the guilefulnes of his assaults (the deepnesse of whose deuices, is bottomelesse, and his

his lewde purpose euer opposite to the purpose diuine) let vs not omit to obserue him, to know his malice: yea, let vs well marke the nature and manner of his ploughing, sowing, harrowing, and working in the field of this world: and so take heede of him, preuent him, and by our faith in Christ, and true labors in the Lord, conquer, ouerthrow, abandon, and cast him out, as our most deadly enemie.

It is certaine, that the *Diuell* hath a *Plough*, *The Di-*
 which is of Impietie: wherewith, howsoeuer *net hath*
 hee pretends in shewe, his full purpose is to *his Plough.*
 destroy that which the Lorde God hath built:
 roote and cast forth the good Seede from the
 the Lords land, wherein to sowe Tares, and to
 plough for sinne and vnrighteousnesse, that he
 may reape after the measure of tirannie and cru-
 eltie on the earth. And surely, what by meanes *Why many*
 of his sophisticall argumentes, or for that the *men sowe*
 waies of Impietie, seeme pleasant to mans eye, *and plough*
 and lustfull to the flesh: or for that the path *iniquitie.*
 of true Pietie is narrowe and painefull to the
 men of this life, many men, yea mightie
 men of the worlde, haue rather chosen to
 plough with Impietie, then with Pietie, and
 therein to serue rather to the Diuell, then to
 God.

Therefore haue wee placed here following,
 a viewe of the diuels husbandrie in the world,
 opposed to the former, as whereby ye might
 behold and consider the contrary Image and

order of either, with their endes and rewardes. Howbeit, too and for this purpose, that seeing the *good*, with the commoditie thereof, ye might loue and ensue it : and knowing also that *euill*, with the daunger and hurt thereof, ye might warily eschue it. And this the better to performe, wee may consider in this impious Georgy, to be abandoned, three general points, as :

- | | |
|-------------------------|----------------|
| 1 The Land and the Seed | } of Impietie. |
| 2 The Plough | |
| 3 The Harrow | |

The substitute of the Diuell.

1/a. 5.

Although the *Diuell* goeth about like a ramping and roaring Lyon, euer seeking whom hee may deuoure, and euery day catcheth and swalloweth vp such as appertaine to his kingdome, and therefore are liable to his power and tyrannie : yet is hee not so willing to appeare as hee is, in his owne likeness, being as ashamed of his owne vgly deformitie. But therefore, that hee might as well satisfie himselfe therein, as beguile others, he mustreth forth as an Angell of *Light* : and therein endeuoureth to perswade, that for a vertue, which is a fowle vice : to commend that for good, which is euill : and that for sweete, which is most fower.

Thus, the *Diuell* willing to deface the Plough of *Pietie*, & godly Georgy, would by many subtil arguments and shifts, enduce men to beleue that

that Impieties Plough is the best, that the tares sown by him in the field, are good corne, that the soyle of sinfulness is the most healthsome land, and that to sow for wickednesse, & to reape after the measure of cruelty, is farre preferred before that sowing and reaping which the Lorde God hath prescribed in his word for his Saints. But this is his guilefull engine to circumuent the ignorant and heedlesse, to aduance the power of his royaltie, and to blemish the glory of the heauenly Saints, as wee shall the better see and consider, after that wee haue perused the particular partes before mentioned: for thereby shall the legerdemane of this craftie imitator bee found out, and his practises preuented, to the finall confusion of him and all his vngodly impes.

The *Land of Impietie*, is not fallowed or well tilled ground of the Lords field: but the vnfallowed, vntilled and rude earth, as that which is barren, naught, and all vnfit for the good seede, and beareth thornes, thistles, brambles, & tares, such as naturally spring of euill and vncultured fields, all vnprofitable and combersome to the husbandman. This *Salomon* descried in the vineyard of the foolish and slouthfull man: *It was all growne ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe:* then he addeth: *thy pouerty commeth as one that trauaileth by the way, and thy necessitie like an armed man.* This rightly displaieth the malicious heart of olde *Adam*, which is not apprehensue

The Land of Impietie.

Gen. 3.

Prou. 24.

30. 4.

of the things which are of the diuine Spirit, nor is well cultured and prepared for the heavenly Seede, and so neither for the fruit of righteousness. The Seede sown therein, is either choked with thornes, or trodden downe of men, or deuoured of birds, or ouer withered with the Sun, and so is not fruitfull in good wo kes, (as the Lord hath taught in the Gospell) and therefore (as also the Apostle saith) is subiect to burning. Of this nature was the heart of cursed *Caine*, of *Saul*, of *Achitophel*, of *Iudas*, of *Simon Magus*, of *Herod*, of the High Priests of the Iewes, & such as being hardened, were euer obstinate, rebellious against God, hatefull to Christ, his Apostles and Ministers : and finally, left without timely repentance, perished in their sinnes, without mercy, as if it were vnpossible they could be renewed into repentance.

*The Seede
of Impiety.*

The Seede of Impietie cast into this naughty ground, is neither that soueraigne worde of God, nor those heavenly vertues and motions of the Spirit, but the noisome tares of the enuious : as wicked and vngodly thoughts, suggestions, imaginations, conceits, studies and endeouours, murthers, thefts, blasphemies, lies, adulteries, enuie, wrath, pride, gluttony, sloth, lecherie, couetousnesse, and many other like, of which this earth is naturally capable, and whereof springeth nothing else, but that (which being of the like nature) is fit for the fire. So saith our Sauour, the wicked man hauing receiued

ceiued in those Seedes, from that euill treasure of his heart, bringeth forth that which euill is: for wee may not expect Grapes to spring of thornes, nor figges of thistles. To this belong those wicked heresies, sophistries, schismes, erroneous doctrines, deceiueable opinions, and godlesse counsailes, broached and divulged in the Church by Antichrist and his members. Hence also is that sowing of seditions and contentions among brethren and neighbours, the seedes of Impietie, whereof *Salemon* spake: the sowing of vaine winde and wickednesse, mentioned by the Prophet *Hoseab*: the sowing of tares, whereof Christ tells, and the sowing in the flesh, whereof growes corruption; of the which *Saint Paul* disputed. These be euill sowers, and their seede, fits both their hand and the soyle, as *males falsis gaudent voluptatibus.*

Prou. 22.

Hos. 2. & 10. 13.

Mat. 13.

Gal. 6. 8.

Plato de voluptate.

CHAP. XXXII.

1. *Of the Plough of Impietie.* 2. *Of the Soole.*

THE vngodly (as it is saide) haue also their Plough, as wherein they pretend to imitate the godly in their husbandry: howbeit, as they are of another mind and constitution: so is their Plough quite contrary to the Plough of Pietie, hauing therein this chiefe purpose, not onely to broach

The end of Impieties Plough.

broach thereby their inueterate mischiefes, but to greeue and gall the Lord Iesus at the heart, and all his blessed members, and to ouerthrow and roote out all celestially grace and diuine vertues from the hearts of men. Of this the Prophet wofully complained, in the person of Christ and his Saints: *The Plowers plowed vpon my backe, and made long furrowes*: thus said the Lord of such plowers: *Thou hast laden mee with thine iniquities, and pained mee with thy transgressions*. And of the same it is said: *The sinner considereth the righteous, and seeketh occasion to slay him*. For these wicked and peruerse Plowers, are ever most hard-hearted, cruell, enuious, malicious, irefull, and seuer, against the Saints of the most holy: they pierce and wound the righteous, by tyrannies, blasphemies, persecutions, torments, and horrible mischiefes. Howbeit, we finde them not alwaies so prosperous in their actions and studies, but that they are often galled, grieued and condemned by that gnawing and fretting worme of Conscience which torments their sinfull soules day and night with pains intollerable: and lastly, they are destroyed for euer from the presence of God & his blessed Angells. In this Plough are considered (as in the Plough of Pietie)

Isa. 44.

Psal. 37.

*The nature of the
enim Plowers.*

- | | | |
|---|---|----------------|
| <ol style="list-style-type: none"> 1. The Aratre or Soole, 2. The Oxen, 3. The Holder, 4. The Leader, 5. The Driner, | } | of the Plough. |
|---|---|----------------|

But

But not the same before mentioned in that Plough, nor the like in either nature or condition: for as Pietie and Impietie are meere contraries, as vertues and vices: so also are their seuerall actions, fruits and effects.

First, touching the Aratre or Soole, wee finde therein the same number of parts and points, as in the Soole of Piety. As first, the *Share*: secondly, the *Ship*: thirdly, the *Culter*: fourthly, the *Beame*: fifthly, the *Tractory*: sixthly, the *Ground-rise*: seventhly, the *Broad-Hale*: eighthly, the *Round-hale*: ninthly, the *Chaine*: tenthly, the *Farther Wheele*: eleuenthly, the *Nearer Wheele*: twelfthly, the *Axell*: thirteenthly, the *Kay*: fourteenthly, the *Taw*.

The first of the which noteth hardnesse of heart: the second, pride: the third, sinfull shame: the fourth, impenitency: the fift, pampering of the flesh: the sixt, dispaire of remission: the seuenth, a turning away from God: the eight, an abiding or dwelling in sin: the ninth, a noysome combination of vices: the tenth, a thriflesse meditation: the eleuenth, a continuance of vngodly actions: the twelfth, a blasphemie: the thirteenth, infidelitie: and the fourteenth, malicious ciuelitie. First, the *Share* of Impieties Soole is hardnesse of heart, which euer withstands godly contrition.

*Quid est Cor durum? ipsum est, quod nec compunctio-
ne scinditur, nec pietate mollitur, nec mouetur pre-
cibus, minis non cedit, flagellis duratur, ingratum est
ad beneficia, &c.* What is the hard heart (said Bar-
nard) It is the same which is neither pierced with com-

*The Soole
of Impiety.*

1.2.

3.4.

5.9.

7.8.

9. 10.

11. 12.

13. 14.

*An hard
heart.*

*Bern. li. 5.
de consider.*

punctio: nor mollified with piety, nor moued with prayers, nor yeeldeth to threats: is hardened with scourges, for benefits ingratefull, for censales unfaithfull, for iudgements cruell, for vices shamelesse, for dangers desperate, for humane things brutish, for diuine matters rash, of things past forgetfull, for things present negligent, for things future improuident. the same who forgets all things before passed, sauing iniuries, and respects nothing that is to come, suning how to be reuenged. Loe here is the display of an indurate heart, which being past feeling & strange from the life of God, giuen to all kind of wantonnes, worketh all kind of wickednesse. With this instrument laboured *Pharaoh* the Egiptian King, whose heart being hardened, he would by no meanes be perswaded to let the people of *Israel* to go out of his land, the end whereof was his own destruction. Wel therefore the Lord admonished his people by *Moses*, to circumsise the fore-skinnes of their hearts: and by *Dau'd*, not to harden their hearts, as in the time of prouocation in the Wildernesse. For this sinne hath nothing profitable for mans health, but many things as whereby man is vterly annoyed, and finally confounded.

2. A Proud Spirit.

Next to this, followes the Shippe of Impietie, and that is a *Proud Spirit*, which possessing an inordinate loue of it proper excellencie, and an ambitious desire of that celsitude which euermore contrarieth godly humility, causeth men without all feare of God, and the acknowledge-

ment

Iob. 4^r.

Eph. 4^r 18.

Exod. 7.

Deut. 10.

16

Psal. 91.

ment of their owne infirmities, either for some wisdom, or some strength, or some beautie, or some fauour, or some holinesse, or some laudable qualities, which they either finde or conceit to bee in themselves to extoll themselves, in regard whereof, they disdainfully contemne others: howbeit, feeling the least touch of aduersitie, they begin to murmur against God, as if hee were most vniust in dealing towards them. Secondly, as the Shippe is the lowest member of the Soole: so is pride deeply rooted in the heart of man: yet so, as from thence it euer aspireth, and by diuellish ambition crophe the head thereof, and gettes the victorie. Thirdly, the Shippe beareth the Share, which pierceth and maketh way for the rest of this swelling humour, though in a man miserable and poore (for the poore man is proud also, as well as the rich) looketh euer vpward, thirsteth after soueraignty, and ministreth cause and occasions to pertinacie and hardnesse of heart: neither is there any sinne or wickednesse which is not accompanied or prouoked of this: for euery sinne committed, argueth a proud contempt of the diuine Law. *Elatum cor, durum & expers est pietatis, ignarum compunctionis, siccum ab omni rore gratia spiritualis: An high or haughty heart (saide Bernard) is hard and deuoid of all pietie, ignorant of compunction, and arie from all the dewe of spiritual grace.* This Saint Augustine (after the wise Syracides) considering, for an admonition to

In li 5 de
considerat

An. tra. 1.
25. in loan.

the godly, to flee that destruction, thus saith;
Quid superbis homo filius Dei propter te humilis factus est, &c. Wherefore art thou proud o man?
 " the Sonne of God was made humble for thee.
 " Albeit thou maiest bee ashamed to imitate an
 " humble man: yet at the least be thou nothing ashamed
 " to imitate humble God. The Sonne of
 " God came in man, and was humbled: that God
 " was made man, thou o man know thy selfe, for
 " thou art a man. Thy whole humility is, that thou
 " know thy selfe. But this vertue is either quenched
 out, or withstood by this impious Shippe
 of Pride, to the perdition of them that follow
 this pestilent Plough: as besides many testimonies
 of holy Scriptures, wee finde it verified in
 that fearefull example of *Nimrod*, the mightie
 Hunter, *Nebuchadnezar* the Monarch of *Babylon*,
Herod, *Abimelech*, *Antiochus*, *Holofernes*,
 and such haughtie-hearted plowers of mischiefes.
 For the Lorde dooth alwaies resist
 the proude as vnworthy, both his benediction
 and Kingdome. Therefore to his Saintes
 hee commends humilitie, in the which, as
 they are called blessed, so haue they in the
 ende the Kingdome of heauen, and happinesse
 eternall.

Sinfull
 Shame.

Thirdly, the *Culter* of this Soole, is that *Shame*
 which bringeth sinne, as by the which the sinner
 denieth to acknowledge and confesse his sinnes
 and transgressions, committed either to God, or
 to the cōgregatiō, or to his euen brother, whom
 he

hee hath offended, contrarying or withstanding that Confession of the mouth which was semblant to the *Culter*, whereby the earth pierced with the Share, is opened and diuided. Neuerthelesse, as the euill man from the euill treasure of his heart, brings forth that which is euill, he is not any thing ashamed to belke and blatter forth heinous blasphemies against God and the King, scandalles, letters, periuries, euill wordes: and to sinne openly without shame. This was *Sodomes* abomination: imitating therein wicked *Cayn*, who albeit hee could not but see the heinousnesse of his owne faulr, would yet not confesse himselfe faultie, or at the least, not much faultie: but ieaisted (as it were) at Gods commination. As, Is my sinne so great? or greater then that it may bee pardoned? But as those obtaine no promise of pardon: so are they iustly secluded from all hope of sauing health. Well therefore, said *S. Augustine*: *O homo: quid times confiteri?* *Aug. in psal.* O thou man, wherefore fearest thou to confesse that, which by confession I am yet more ignorant of, then of that I know not at all? Why shamest thou thy sinnes to confesse? I am a sinner, as thou art: I am also a man: and nothing of that which is humane, is wanting in me. Confesse thy sinne (o man) euen before man: a sinfull man, to a sinfull man. Choose now either part: If thou conceale thy sinnes, for want of Confession, thou shalt be damned, as vnconfest. For to this ende the Lord requireth

mans confession, that he might pardon the man which is thereby humbled : and to this end hee damnes him which confesseth not, that hee might punish the person which is proud.

The Plough Beame of Impietie is, the repletion of bread, pampering of the flesh, and luxurie, a seuerer enimie to true *Mortification*. For as that beame of Pietie, is the strength of godly Repentance : so is this the viter dissolution of the same : as then when men are filled and gluttoned with carnall lustes, they are apt and readie to all impietie and wickednesse with greedines. For as *Gregory* said after that the vice of luxurie hath assailed mans minde, it scarcely permits him to thinke of any goodnesse : for his desires are clibbe or clammie : for of an euill suggestion, springs cogitation : of cogitation, affection : of affection, delight : of delight, consent : of consent, operation : of operation, custome : of custome, dispaire : of dispaire, defence of sinne : of defence of sinne, proud boasting : of proud boasting, death. This was another of *Sodomes* finnes, (as witnesseth the Prophet, vnder the title of their idlenesse) and of the filthy sinners in the time of the generall deluge : whereof it followed, that they both perished, the former by fire, the latter by water, in the Lords fearefull anger, whose iustice most worthily abhorres this filthy Plough-beame.

The Trajectory of this Aratre is, a desperate minde

4. *Luxury*

*Gregor. in
moral. in*

Iob.

*Aug. de
ciu. dei.*

lib. 12.

Ezech. 16.

Gen. 6.

minde touching any consolation or helpe from above, or of the life to come: the which the vngodly hope not for. Therefore, whereas the faithfull are drawn forth, and perswaded through the hope of those good things promised them, these vngodly, thereof both doubtfull and desperate, slug on the waues of this world, slumber as in the darke night, erre from the right way: and setting before them, onely that which either their owne wisdom or power, or policie, or labours, or studies, or the fauour and the wealth of the world may suggest, procure, and affoord them, they perish with prophane *Esa*, and with that rich man, who lost his soule suddenly in the night. For the hope of the vngodly (as saith the wise man) is like a drie Thistle-flower, blowne off with the winde. Against the which humour of those vngodly, thus counselleth Saint *Ambrose*: *Nemo diffidat, &c.* Let no man distrust. Let no man as guiltie of his former sinnes dispaire of the diuine graces. The Lord knowes how to alter his sentence, if thou knowest how to amend thy faults. But as to commit an euill action is the death of the Soule: so to dispaire of Gods mercie and grace is the falling downe headlong of a man into hell. Therefore, as the godly person should be wary, that he fall not through pride: so should the sinner take heede that hee dispaire not through malice.

5. Disper-
ration.
Sap. 2. 22.

Gen.
Luk. 12.
Sap. 5.
Ambros.
super. Luc.
lib. 12.

Isidor. de
Sum. bono.
lib. 2.

Aug. in lib.
de sym.

After this, followes the Ground-Rise of Impieties

6. *Impati-*
encie.

pieties Soole, and that is impious Impatiencie, or that malicious Anger, the which in them who are not well plained, but left ill hewen and rough, meetes daily with those oppositions of mans nature, with exceeding great murmure, and vnreasonable exclamations: nor (indeede) through the disposition of a daungerous euill humour of mans heart, is the same able to sustain and perseuer in the assaults and tentations, but cracketh, breaketh, and giueth ouer, because it hath not, nor can obtaine either the loue diuine, or any hope of good thinges future, or is willing to endure any aduerse or hard aduentures, for Pieties cause. *Ipsa que mater est omnium, custoq; virtutum per impotentia vitium virtus amittitur.* That Vertue of Charitie (saith Gregorie) which is the mother, and keeper of all Vertues, is quite ouerthrowne by the vice of impatiencie. With this Ground-Rife laboured *Saul*, though King of *Israel*, and *Demas*, though sometimes an hearer and follower of the blessed Apostles, who thereby waxing faint, perished in the way, to the terrour of other.

1. *Pet.*

7. *Auer-*
sio fro God.

2. *Tim 4.*

Deur. 9

Sap.

The Broad-Hale of this Aratre is, *Auersio*, the turning away from God: this Saint *Paul* noted, and reprov'd in them of his time, which turned their eares from the truth. And *Moses*, in those *Israelites*, whose hart was turned from the Lord their God. Whereas true *Conuersion* hath peace and life, this hath trouble and death: for the Apostating of the vngodly, is his owne destruction,

on, according to that comination: *If ye shall turne away from me (saith the Lord) then will I cut you off from the land which I haue giuen you.* This is a dangerous euill, wherein the sicke man in stead of a good Phisitian to helpe him, followes after his enemy that destroyes him: and for health wished him, he findes maladies to annoy him. *Scio (saith Augustine) qui male mihi est, prater te, non so'um extra me, sed in meipso; & omnis copia, quae deus meus non est, Egessas mihi est.* I know well that it euill betides me, besides thee (ô my God) that not onely without me, but within my selfe: and all that copie or riches which is without my God, is nought else but extreame pouertie. Therefore resolued *Dauid: It is good for me to hold me fast by God.* 1. Kin 3.8

The Round-Hale is the plaining and polishing of the carnall mans actions, making prouision for the flesh, to fulfill the lustes thereof. These *Flowers* endeuour not to correct or amend their impiuous workes: but rather labour how to foster and maintaine them, or at the least to tolerate, and permit them to raigne in themselves: nor will they bee perswaded to depresse their grosse errors in the same: but studie how to encrease and augment them. Of this kinde spake *Salomon*, that *Albeit they be brayed in a mortar, like the frumentie corne, yet will they not leaue their folly.* For siting in the pestilent chaire, and entertaining that fiend which was sometime cast out, they are made worse in the ende, then at the beginning; 8. 7 be ap- probation of euill actions.

Ec

Act. 1.

ginning, and consequently, sent with *Judas* and *Julian*, to the centre of sinfull soules, without repentance.

9. The
linking
together
of many
vices.

The *Chaine* of *Impietie* *Aratre*, is the combining and linking together of many vices : and so, as that one prouoketh and drawes on another, contrarie to that of *Pietie* : wherein is found a coniunction, and prouocation of many Vertues. For by this *Chaine* the vngodly studie and labour with all their wit, policie and power, to minister in their infidelitie, malice : in their malice, ignorance of God : in their ignorance, insolencie : in their insolencie, impietie : in their impietie, inhumanitie : in their inhumanitie, naughtinesse. *Isayah* the Prophet calles these linckes, the *Cordes of Vanitie* : and *Saint Paul* in his Epistle to the Romanes, Chapter 1. displaies their order.

1/3. 5.

That is in
a booke
entituled,
Remem-
ber *Lots*
wife on
Luk. 17.

By this, *Lots* wife drawne from her dutie (as I haue said in her *Apostacie*) bended towardes *Sodome*, to the destruction and perpetuall ignomy. *Herod* the Tetrach, *Judas* the Traitor, *Symon* the Sorcerer, *Antiochus* the Tyrant, and *Saul* the King of *Israel*, were mightily drawne away by this vngodly *Chaine*, and so made shipwracke of their health and saluation. A dangerous prouocation.

10. A mic-
ked cogi-
tation.

The *Wheeles* also of this Plough, although in figure, coniunction and motion, much like those of *Pieties* Plough, are yet contrary in nature, working and effect. They allude to the
wheeles

wheelles of *Pharaohs* Chariot, which the Lorde *Exo. 74.*
 tooke off with violence, when hee fought for *25.*
Israel, against him and the Egyptians. For here
 is no holy meditation either of God, or of his
 diuine Lawe, or of any goodnesse: but, as *Hugo de*
claus. axi-
ma. lib. 2.
cap. 12.
Hier. ad
Demetrid.
Psal.
Greg. hb. 1.
Moral.
Cass. super.
Psal.
Sap.
11. A con-
tinuance
of vices.
 of the lust of the eye, the pleasure of the flesh, the
 pride of mans life, which are carried round in
 this *Wheele*, to the which therefore, *David* like-
 neth the vngodly man. In this, whatsoeuer
 things are false, vntrue, dishonest, appertaining
 to malice, to euill reports, to vices, and the
 dishonour of that which is good, is apparantly
 scene. For true it is that *Gregorie* said in his *Mo-*
rales: howsoeuer it be, that the reprobate haue
 not alwaies occasion ministred them to the ef-
 fecting of their mischiefes: yet notwithstan-
 ding the desire of their cogitations, wants not
 in their hearts. And although they follow not
 the Diuell in their workes alwaies: yet are they
 strongly obliged vnto him in cogitation. A-
 gainst which in conuenience, the godly are
 admonished to meditate of God, of whose
 goodnesse as long as men haue no thought, they
 may perswade, that they loose so much of their
 time in this life.

The second *Wheele* is not much vnlike the
 former: namely in this, that it quite contrarieth
Pietie. For this hath not a perseuerance in godly
 Ec 2 virtues,

11. A con-
tinuance
of vice.

vertues, but maintenance and continuance of horrible vices: and as one generation passeth, and another succeedeth: so this with the winde of wickednesse, turneth in the same circle or round. Men be peruerse in their sinnes (as they haue bene) not will they bee altered from that bate byas, which in their inueterate malice they haue taken, with a purpose to effect: and one sin followes on anothers necke.

Gen. 4. 10

✓ This *Cayn*, hauing a purpose to murther his brother, he would not be perswaded from prosecuting the same: and hauing effected it, hee would presumptuously defend it. So *Nimrod* and his associates, would not be remoued from the proud practise of their hands. Nor would King *Pharaoh* surcease his pursuite against *Moses* and the *Israelites*, but attempted one mischiefe after an other, as more cruell and fierce against *Moses* and them. Nor would the Diuell either surcease or asswage his cursed malignities against *Christ*, vntill he was nayled on the tree. This is a continuance in an euill purpose or action, against the lawe of God, and a good conscience: the ende whereof is death and confusion: as the ende of godly perseuerance, is life and honour. Those by correction profit nothing: by good admonition they waxe worse: and settled in their wicked purposes, whatloeuere they promise touching their amendment, they mean not to performe: but they multiply their mischiefe.

The Axell-tree of those *Wheeles*, is that most horrible

horrible *Blasphemie*, lying, extraction, slanderous words, false accusation, superstition, idolatry, and such like, which conioyned in one tree, both combine and support those two Wheels. For as the vngodly sinner is deuoid of all good minde and motion to seeke and serue the Lord: so is he euer busied in the worship and seruice of Satan, who therefore is appointed not onely his lorde, but his tormentor, without all hope of health. Godly inuocation and prayer hath a sure promise and helpe of deliuerance in all times of distresse: but this, being hateful to God, & hurtfull to men, hath a comination of ire and vengeance, as it is testified by the Prophets, & made apparant in the examples of *Sennacherib*, *Rabsache*, *Holofernes*, *Iulian* the Apostate, the blasphemous Iewish Priests, Scribes and Pharisees, *Deog*, *Schimel*, and such like vngodly.

12. *Blasphemie* and contumacie of Gods seruice.

1001. 2.
11. 2.
Psal 53.

The Keye of Impietie, wherewith the Law is fastened to the Beame, is *Infidelity*, which retaining a prophane doubtfulness of Gods word, of the Articles of faith, and of the promises of grace, and saluation in the holy Messias, cannot apply to it selfe any of Christs merites, nor apprehend hope of remission, or iustification, nor bring forth, or effect any of those good fruites which belong to true repentance: but rather litleth vpon the Beame of Luxurie, and turneth the ridges of impiety, whereof spring those noisome tares which the enuious man soweth in the field of his heart. For this is right semblant to that lan-

13. *Infidelity*.

Chryl. 11.
in Act. 13.

Gen. 3.
Mat. 25.
1. Cor. 10.
Mat. 22.
11.

die ground, the which is made neuer the more fruitfull for the raine that fallest therein, but remaines barren touching all good fruites. This Key therefore is nothing profitable, as is the Key of *Pietie*, but alwaies noisome, as by the which no man, of what estate soeuer hee be, can or may please God, who by our onely faith in his Sonne is well pleased. This sinne spewed *Adam* and *Huab* out of Paradise, caused the *Isralites* to fall in Wildernesse, the five foolish Virgins to bee barred out from the Brides chamber, and the dissembling Hypocrite to be expelled the mariage Table. Therefore, as our Lorde often commended vnto his followers Faith: so also hee reprooued them for their vnbelicfe, from the which hee much laboured to withdraw them, lest whiles they continued infidelious with the malignant world, they perished with the same.

14. Malicious Crueltie.

The last member of this Soole Aratre, is *Malicious Crueltie*, likened to the Taw, which dooth not onely compasse the Beame, but holdeth the Tractory by the helpe of the Key. This vice fastened to Dispaire by the Key of Impietie, embraceth the lust of the flesh, the lust of the eyes and the pride of life, with that wisdom which is earthly, sensuall and diuellish. The Taw of *Pietie* which is true Charitie, loueth God and hateth the diuell: this hateth God and loues the Diuell: that likes well the worde of God, and abhorreth the worlde: this loatheth the word

word of God, and affecteth the worlde : that honoureth the Spirit, and suppresseth the flesh : this honoureth the flesh, and grieues the Spirit of God : that embraceth the true brethren in Christ, and consolateth them, in their afflictions : this disdaineth them and addes paines to their troubles : for this vice is most cruell to the true members of Christ : but favourable and obsequious to the Ministers of Antichrist : finally, the former perfects all vertues, this replenisheth the dole of all vices. For as Charitie is the fulfilling of the Lawe, so is this the transgression of the same : and as euery vertue is comprehended within loue, so are all vices vnder yncharitable crueltie : and therefore vnto such an one appertaines punishment, as to the iust belongs honour (as saide *Philo Iudaeus*) seeing that hee, who of his maligne minde perpetrateth cruell actions, is not onely vnhappy, but vniust. Wherefore, as in the old time, the Lord plagued the Giants for their crueltie : so afterward, hee both reproofed and reprobated the Iewes and their sacrifices for the same : saying ; *I will haue mercie and not sacrifices: for your hands are full of blood:* in regard whercof, all your sacrifices, oblations, yea your praiers are finfull before mee. Lo, such is the Soole of Impietie so opposite and contrary to that of true Pietie spoken of before.

*Philo in
officio Iu-
daeor.*

Gen 6.

CHAP. XXXIII.

*Of the Oxen which labour and draw on the
Socle of Impietie.*

*Gregor.
moral: in
Iob. li. 1. c.
16. Namis
ne bonum
liquando
suetudo
fatuorum
dignatur.
Etc.

1. Atheists
Iob. 21. 7.

Psal. 14. 1

THE *Aratre* or *Socle* of Impietie, is drawne forth with ten impious **Oxen*, which allude in number, nature and quality to those five yoke of Oxen, with the which he ploughed, who, being called to the marriage feast of the Kings son, refused to come, and would bee excused: and these are so many kindes of wicked and euill disposed persons, which being coupled together, consent and agree to plough iniquitie & vngodlinesse: and being ten, they compleat and furnish five yokes or couples, as a perfect number of maligne & diuelish works in the field of this world. In this, for the first yoke, is placed, the prophane Atheist, and the beastly Epicure. In the second, the malevolent Heretike, & the Romish Iesuite. In the third, the factious Schismatike, and the contentious Seditious. In the fourth, the re-coiling Apostate, and the thriflesse idle labourer. In the fifth, the carnal Protestant, and the Hypocrite. The first denieth the eternal essence and being of God, which was, which is, and shall be euer the same: as such which said in *Iob*: *Who is the Almighty?* and in the Psalme, *There is no God, or God is not.* *Iob* calleth them *ungodly*, and *Dauid* calleth them *fooles*: for they be neither of any religion

ligion towards God, nor wise for themselves, nor profitable to the Church. And of the next affinity to these are the Cyclopicall *Epicures*, which dining all discipline, especially the doctrine of the resurrection, and defying the Lord Iesus, they make their bellies their gods, consoling their hearts with this loathsome loare: *Let vs eat and drink and be merry here whiles we live: for we may die to morrow, and then shall haue no pleasure neither in this world, nor any where else.* Of this kind were those vngodly sinners in the daies of *Salomō*: those saduces in the time of Christ, & those grunting swine, which when St. Paul met at *Ephesus*, & fought with them, (though in quality beasts) after the manner of men.

· *Epicures*

Sap. 20
Mat.

1. Cor. 15.
Ignat.
epist.

The second
yoke.

1. Heretikes.

The former Oxe in the second yoke, is he which doth not only inuent and broach a diuelish error, and damnable opinion in the Church, to the seduction & hurt of the people, but labours most eagerly by all arguments, waies & meanes to maintaine & defend the same against the manifest & approved truth of Gods word. Of this kinde was *Arius*, *Eutichius*, *Manichæus*, *Sabellianus*, *Valentianus*, and such others in the time of those bloody persecutions of the Church by the Roman Emperors, before & after the raigne of blessed *Constantine*, by whose impiety both the Tyrants were much provoked against the Christians, and the Saints much offended. To these are combined in the same yoke those impropriate Catholicks, which depending on the Bishop of *Rome*, haue with his impiety, not only swallowed vp into their canicular wombes, all the Saranicall heresies broached and defended

· *Rom: B*
Catholikes

*Cassiod. in
Psal.*

*Rende
more of
this in my
Prepara-
tion to
Contenta-
tion. Chap.
3.4.5. &c.*

*The third
Yoke.*

*1. Scisma-
tikes.*

1. Cor. 7.

by those auncient Heretickes in the Church : but also haue vomited and cast forth the same on the poore people of this time , to the seducing of many simple soules laden with sinne, and the great disturbance of the Christian peace. And therein, they are not contented, either through the desire of riches , and an odious boasting of pride and vaine-glorie to persecute others, which consent not with them in their errors, and trecherous designs: but through vnmercifull crueltie and rage, to persecute the poore and needie, without any regard, either of honour, or of gaine : neither are they ashamed (albeit they be intituled, Catholickes, and persons of especiall orders and note) to oppose themselues against the Lorde Iesus Christ and his Ministers, in their studies, in their Doctrines, and in their liues: of the which, the first is most impious : the second most diuellish : the third most filthy.

In the third *Yoke*, are first, those which infringe the vnitie and record of the Church, renting therein (as much as in them lieth) the seamelesse coate of the Lord Iesus, making questions and doubtes of things, which in themselues are indifferent, and which neuerthelesse by the imposition of lawes are necessarie : as touch not, handle not, taste not : that we prophane not our selues, and our holy religion : such were in the time of the Apostles, and of this kinde are they in this time, which through their precise curiositie, exasperate the ordinance, and offend the weake brethren, to the affliction of Ioseph. To these are aptly added, the troublesome

Seditio-

Seditionaries, who in their polypragmosynie, minister vehement causes, and occasions of warres, brawles, contentions, commotions and tumults, in well ordered Common-wealths : with a purpose to alter and change the constitutions thereof after their owne fantastickall opinions : Such were *Iudas* and *Thendas*, about the time of Christ, and his Apostles : and of this kinde, the Chronicles and Histories make large mention in euery age. The Lorde in his wisdom, preserue and defend both our Church and Common-wealth, from the labours of those pestilent plowers, and vn-thrifty Oxen.

In the fourth *Yoke*, we finde him, who hauing taken the Plough of *Pietie* in hand, looketh backward, as did *Cayn*, *Iudas*, *Lots Wife*, *Demas*, and *Iulian* the Apostatate, which are therefore compared to vnfauioury Salte, good for nothing: to Candles, whose lights are quenched out : so are they most hard to bee recouered and brought to life againe. The nature of those *Oxen* (as *Salomon* testifieth) is to plough and sowe for brawlings and contentions at all times : whom *Iob* also condemneth, as such, who with a peruerse iudgement, *Perturbata tranquillis, dura lenibus, aspera m. tibus transitoria eternis, suspecta securis anteponunt.* .i. Preferre things troublesome, before things quiet : hard things before soft : sharpe before mecke : transitorie, before eternall : and things suspected, before those which are secure. And with those are aptly conioyned, the *Idle Labourers* (wherfore *Bernard* speaketh) which slugging on the waues of this Ocean,

2. *Seditionaries,*

Ap.

The 4. Yoke.

1. *Apostates.*

Heb. 6. 6. & 12. 26.

Gregor. in Iob lib. 20. cap. 16.

2. *Idlers. Bern.*

with an vnsancht ship, are miserably wracked in the depth of the same. For as the trees which grow not sterue, or are very neare to steruing: so such as proceede not from vertue to vertue, and from one grace to another, with them that are new borne in Christ, are readie to fall into those noyosome snares of the diuell, which drowne men in perdition, and loose that which they haue, with that idle seruant, who hidde his Lordes talent in the earth, without vse. (For *deficiens*, & *non proficiens*, are of one affinitie). This when S. Paul had noted in the Galathians, he reproveth them sharply. And obseruing the same in the Corinthians, he did not onely set before their eyes, the fearefull example of the Israelites, which perished in the Wildernesse: but admonished, that hee who thought he surely stood, should beware of falling.

1. Tim.

Gal. 3. 1.

1. Cor. 10.

12.

The fift
yke.

Carnall

Prote-
stants.

Ignat. Ep.

1. ad Irai-

anos

Gregor.

Aug.

As well for

thou, as for

the former

Reade my

Prepara-

tion to Co-

sensation.

In the fift Yoke are placed such, as protest for the Lord Iesus, in word; but in their workes they doe both denie and defie him. Of this kinde complained *Ignatius*, the Antiochian Bishop and Martyr, whom he called vaine bablers, seducers of the minde: not *Christian*, but *Christ-sellers*. Another said of them: *Lingua omnis, Christum loquitur, sed-visa neminis*. *Christ is confessed by every mans tongue, but by no mans life*. The worke of the true *Christian* should indeed expresse his loue, least he be called a Christian in vaine: but these men will yet be called Christians, who in their actions and liues, are no better then Atheists, and Epicures: yea, notwithstanding their profession: we may easily perceiue, that these persons, being of a per-

uerse

uerse nature, for the glory of this world, loue tribulations, and for the same serue willingly to all toiles, and deuoutly submit their neckes (with the oxe) to the yoke of ike some labours, the which the Prophet *Hoseah* vnder the person of *Ephraim* describes: for the oxe accustomed to the yoke or triture, albeit hee be vnyoked, yet not compelled, dooth often (of his owne accord) returne to the yoke againe: euen so, the mind of the carnall man, dedicated to the seruitude of this world, and accustomed to the fatigation of things temporall, although he may be freed from the same, yet hasteneth with terror, tweatings and toiles, and by the vse of a wretched custome, seekes for the tritary of hard labours: so that he will not cease to beare the yoke of worldly seruitude, albeit he be released & may be free. These bee drenched with wormewood: and yet they feelee not the bitterness of that wherewith they bee repleat. But what saith the Lord? *What right haue ye to preach my Word, and to take my Law in your mouth: seeing yee hate to bee reformed, & haue cast my word behind you?* Again, *Wherefore call ye me Lord, Lord, when ye wil not do that which I command you?* With these are combined those hollow-hearted persons, which vnder the same name, or at the least vnder the title of loue Christians, pretend great holinesse, zeale & deuotion, so farre beyond all others, as that the godly plaine Christian, and indeed the right Protestant, is contemptible in their curious eies, no lesse then sometimes the poore Publican repenting, was disdaind of the proud Pharisee. These draw neer to the

*Ecc. 10
Iob. 12
20 ca. 15*

Hos. 10

Psal. 50.

2. Hypocrites.

Lord with their mouthes, but in their hearts they are far away from him, resembling the painted Sepulchres. But howsoeuer they simulate, that good which indeede they haue not, and dissemble that euill which lieth hidden in their harts, & so glance in glory before the face of men, the Lorde searcheth their reines, & seeth them well enough, and discouereth thē to be proud, malicious, couetous, yea, deuoid of true religion, and so abhominable. Therefore howsoeuer they be esteemed wise & honourable in the schoole of their followers, they are

Greg. in
Iob. 4. 21.
cc. 19.

(as one wel said) *Stulti & ignobilis quos ab aeterna hereditatis consortio repellit seruitus mentis*; They are very fooles & base persons, whom shroudome of their minds hath alienated from the company of the eternall inheritance. Moreouer, these Oxen, for their furniture in this businesse, haue also (as answerable to Pieties

1. The yoke
of impiety.

Plough) their Yokes, their Necke-bowes, their Keyes, and their Chaines or Ropes. Their yoke is not that which the true christians beare with great courage & comfort: nor only that seruile yoke of the Law, whereto the Iewes were constrained to bow their neckes: but the heauy yoke of preuarication & sin, to the which they are in euery ranke prostituted & constrained by the law of their members & a cankered conscience, wherein they haue a consuming worm euer gnawing their soules, which are as the Neck-bowes of this yoke, strengthened or holden in by the Keyes of Satans suggestion & policie: and finally, they are tied together with fiue chaines or yron ropes, which are the fiue chiefe senses, as wel of soule as of bodie, vnder natures corruption

2. Necke-
bowes,
3. The
Keyes,
4. The
Ropes.

and

and their sinfull abuse: as whereby neither seeing, nor hearing, nor tasting, nor smelling, nor feeling perfectly, they put light for darknesse, and darknes for light; sweete for sower, and sower for sweete; good for euill, and euill for good: therefore worthily reprobued by the holy Prophet, & threatned with a terrible woe. *Iſa. 5.*

CHAP. XXXIIII.

1. The Holder. 2. The Leader. 3. The Driner of this impious Plough.

THis *Plough* hath also an *Holder*, a *Leader*, and a *Driner*. First, the *Holder* thereof is the *Diuell*, which apostating from the glory of holy Angells, opposeth himselfe and his actions to God, to his Saints, and to all goodnesse. Hce is the principall *Tiller* of this field, in the which he sets forth those his *Oxen*, not onely for the sowing of iniquity to their destruction; but for the terror, feare & trouble of others, both in the Church and in the commonwealth: in such sort, as hee tumbled forth rhe heard of Swine into the waters, whereon not onely the swine perished, but all the Country stood in dread what thereof would ensue, if the Lord Iesus had remained there among them.

1. The Holder is the Diuel.

10. 8. 44.

Mark. 5. 13.

The *Leader* of the *Oxen* is *Antichrist*: that is, not onely the kingdome of the false Doctors & Teachers in the succession of the *Roman Bishops* & that Sea, which obscure the bright beames of the Gospel, persecute Christ in his members, and maintaine a worldly kingdome in the pride and ambition

1. The Leader is Antichrist. Aug. de ciuit. dei c. 19. 1. 20.

tion of their minds: but he, which is gone forth of the Church, and contrarieth Iesus Christ in studie, doctrine & life, as I haue more plainly taught in my *Preparation to Contentation*.

Chap. 2,

4. 5.

3. The
Driver is
the Spirit
of Error.

Isa. 3.
de sum
me bono.
Pet. Ra-
nen in
mactk. 2.

Greg. in

Iob. 35. 6.

26. ca. 1.

The Driver of this Plough is the Spirit of Error in the false Prophets, which yoketh on these de- ceiu'd soules to follow their deceiuer, sometimes by flatteries, sometimes by sophistries, sometimes by policies, sometimes by tyrannies, sometimes by heresies, and by a thousand hypocrisies & guil- full vanities, in and by all the which, hee euer cros- seth & contrarieth the holy Ghost, by whom the oxen of *Pietie* are iustly mooued to draw on the Soole. And herein, the diuell seeking to deceiue men, he first sounds their natures, and knowing to what sin they are most profane, & applies his ten- tations thereunto. For he is the author of euill, the originall of iniquity, the enemy of things, the cor- ruptor of the world, the aduersary of man: he laies snares, causeth falls, digges pits, prepares ruines, pricketh on the bodies, pierceth the soules, sugge- steth the cogitations, prouokes angers, giues pow- ers to hatreds, addes vices to loue, planteth errors, nourisheth discordes, disturbeth peace, dissipates affections, violateth humane things, tempteth di- uine things, strikes at the beginning of good things, captiues the rudiment of vertue, & haste- neth to extinguish that which is holy euen at the beginning, knowing that hee shall be all vnable to subuert that which is once well grounded. To and with whom conioyne those others, who (after Gregorie) we may call *Calumniatores*, being such (in- deede)

deed) as do not onely rob & dispoile men of their externall substance : but by their erroneous doctrines, euill manners, and examples of a reprobate life, contend and endeuour to dissipate their internall vertues : and therefore are more to bee feared and abandoned then those theeues and robbers: for they assay to inuade our externall good, these spoile vs within : they for the desire of our riches temporall, these cease not to rage in the hatred of our vertues spirituall: they enuie the things we enioy, these enuie our life : they study to take away our externall goods which please them, these to destroy the internall treasures which displeaseth them : therefore by how much the life of good manners differs from the substance of this world, by so much the more greuous are those wicked, which either by diuellish suggestion, an euill doctrine, or vngodly life, assaults, or good manners, then they which violently oppressing, inuade on our goods. For by such the quiet spirits led into tentation, are subiected to damnable perdition.

CHAP. XXXV.

The Harrow or Drag, and the Horses of Impietie, with the fruits and ends thereof.

Moreouer, to this *Plough* and Land of Impietie, there is fitted by the Diuell) a certaine *Harrow or Dragge*, with two ill fauoured *lades* to draw the same. The *Harrow* is that *Adulation* and flatterie of that false Prophet, which may rather be
1. The Harrow of Impietie.

Isa. 2. 1.
Isa. 5. 11.
Iere. 6. 14.
Isa. 8. 11.
Pro.
1. Cor. 15.
Luk 16.

called a *Roller* or *Smoother* : such as vsed the Prophets of *Isa. el*, who when they should haue re-
 proued the people for their abominations, and ter-
 rified them with iudgments, healed their wounds
 with faire wordes, and dawbed their sinnes with
 vntempered mortar. Furthermore, whereas in
Pieties Harrow, were found many sharpe pinnes
 or tynes of bitter affliction, to teare abroade the
 hard cloddcs of mans peruerse and stubborne na-
 ture. In this Roll or Dragge are fixed those tynes,
 which are of a contrary nature and operation, as
 namely the sinfull Solaces and fancies of fooles,
 by the which (as with precious balmes) mans
 head is broken, (as *David* saith). To this purpose
 the maleuolent Temptor proposeth to the eyes of
 men, the glory, pleasure, wealth and pompe of the
 worlde to bee desired : to the eares, the songs of
 fooles, resembled to the cracking of thornes vn-
 der the pot in the fire, and such wordes, which (as
 Saint *Paul* saith) corrupt good manners. To the
 taste, meates and liquors of deliciousnes, where-
 with men are glutted to their paine. To the sent of
 smelling, oderiferous gummes, hearbs and sweete
 perfumes. To the feeling, soft apparrell, easie beds,
 quiet sleepes, long rest, idlenesse and wished tran-
 quillitie : and to passe by many other particulars
 of this kinde, here is found offered or promised,
 whatsoeuer may seeme pleasing to mans concu-
 piscence and degenerated nature, by the which
 being enchanted, as with singing *Syrenes*, beauti-
 ful *Lamia*, and deceitfull Phisitians, they bend
 to their owne bane, embrace their deepe danger,
 and

and possesse in themselves, not onely a cursed *Chironia* (or *Noli me tangere*) but that remediless *Nunquam sanabile*, without all recoverie.

The two draught *Horses* of this Dragge, are *The 2.*
two pernicious *Diuels*, which invade the mindes *Harrow*
of worldly men, of the which the one is called *Mammon*, the other *Asmodeus*: both fedde with *Horses.*
lust; the former of the eye, the latter of the flesh. *Gregor. in*
But that they might not flake course, they are a- *Ioh. hb 6.*
gitated with *Lucifer*, that proud seed, whom St. *cap 16.*
Iohn descried and discovered, playing his part in *The Dri-*
the malignant world. His songs, tunes and voices, *uer of the*
wherewith hee animateth and prouokes those *Horses.*
Horses, and with them, all such as follow on with
that *Harrow*, are the same which either himselve
vled in heauen, or which hee taught *Adam* and
Henah in Paradise: in the first was noted elation,
suggestion and desperation: in the second, de- *Hugo. de*
lectation, consent and exultation: the former *Ciuitro*
smacketh of *Auarice*, the latter of *Vanities* *ania lib 2.*
nesses. Whereof, that the godly may bee hee de- *cap. 9.*
full, and flie the danger, one thus aduiseeth them:
Noli cantare cum Lucifero in Calo: seu cum primo ho-
mine in Paradiso: sed cantes in templo cum Christo
eiciens vendentes & ementes ex eo, eiciens venden-
tes datam gratiam, & ementes vanam gloriam. Doe
thou not sing with *Lucifer* in Heauen, or with the
first man in Paradise: but sing with *Christ* in the
Temple, casting out from thence the buyers,
and the sellers, casting out them (*Isay*) that sell
grace freely bestowed, and that buye vaine
glorie.

Iob 21.

Of such odious fingers spake holy *Iob* in his affliction, & obserued, that in the middest of their mirth they were cast downe into hell, the centre of vngodly soules, and the place of remuneration for worldly delights, as Christ also hath well taught in the fearefull examples of those two Rich men mentioned in the Gospell.

Luk. 12.
6.

Now, albeit the ground of Impiety be both stubborn, impatient, disobedient & ingratefull to the Almighty and his Saints in his permission: yet it yeelds it self apt & ready to this peruerse husband-mā (I mean the diuel) in all things after his wil, according to the censure of the Lord of the reprobate Iewes, saying: *Ye are of your father the diuell, and the lusts of your father ye will doe.*

Iob 8.

Moreover, to this heinous *Harrow* belongeth diuers other things, especially for the furniture of those *Horses* that are liable to the draught of the same in this lewd land; and the particulars allude in number and place to those which appertaine to the *Horses* and *Harrowes* in the ground of Pietie: as namely the *Collers*, the *Hambers*, the *Traſe ropes*, the *Batter quills*, the *tenours* & the *halters*. By the first, we may vnderstand *Presumption* and *Dispaire*, as depending on the assurance of this worldly felicitie, and distrusting vtterly the promises of God, and the things of his kingdom. By the second consideration, humane *Concupiscence* and beastly *Appetite*. By the third, the desire of *Worldly honour*, the desire of the *Riches* of this life, the desire of fleshly *Pleasures*, and the desire of *Reuenge*. By the fourth, note mans *Selfe loue*, and *Selfe will*. By the fifth, the conceit

conceit of *Securitie*, and the perswasion of *Long life*. By the sixt, vnderstand *Seduction* and *Perdition*, and thereunto the enuious man, namely the *Diuell*, seizes too both handes, wherein that hee may allure them, hee is as a Serpent, and to daunt and destroy them as a ramping Lion. Howbeit (as it is before said) hee hath not power to effect ought, were it not of the permission of the Almighty, who, in his iust iudgements suffereth him both to rage and domineer in & over the vessels of wrath: but upon his Saints, having no power, in them hee findeth nought: for the Lord will not suffer them to fall into temptation, that is, to bee overcome of the diuell, albeit he often permits them to be tempted of the diuell, as Christ himselfe was tempted. Thus haue we seene both the *Harrow* of Impietie, with the *Horses*, *Driver*, and *furniture* incident. Now it remaines, that we briefly consider of the *fruits* that spring of this husbandry, with the *reward*.

The fruits are most horrible (as so wel obserued and vied) *Elihu* in *Iob*, making an answer to *Iobs* wordes, thus protesteth: *I haue seene, that they which plough iniquitie, and sow wickednesse, doe also reape the same*. Againe, hee remembreth their reward with the manner thereof, saying: *With the blast of Gods they perish, and with the breath of his anger they are consumed*. And *Salem* hath not onely seconded, but briefly expounded him therein: *He that soweth iniquitie* (saith he) *shall reape affliction: and the seed of his anger shall faile*: that is, hee shall be plagued for his lewd labours, and that power hee sometimes had to oppress & afflict the godly, shall be restrai-

*On whom
the Diuell
hath power
by Gods
permission.
Dionys.
Arcop in
dissimulaz
ca 10.
Mat. 1.*

*The fruits
& reward
of impietie
Iob. 89.*

Pro. 22.8.

Hos. 10.

14

Apoc. 2.

Gal. 6. 8.

Chap. 5.

19. 1.

Psal 37.

1, 2, 3.

Verse. 34.

ned & taken from him. The prophet *Hosiah* saith, that *they which plough wickednes, reape the fruit of lies*: and that is (as *S. Iohn* saith) *the torment of the second death, in the lake that burnes with fire and brimstone*. *St. Paul* tells the *Galatians*, that *who soeuer sowes of the flesh, shall of the flesh reape corruption*. And this (a little before) hee calls *the fruits of the flesh*, the which (as he saith) *who so doth, hee shall not inherit the kingdom of God*. And finally, as well for the consideration of the fine & reward of Impiety, as for a briefe vse of that which hath bene declared of and in the same, we heare the sweete Psalmist of *Israel* thus to sing and admonish and teach the right godly man in his patient abiding: *Prei not thy selfe because of wicked men: neither bee enuious for the euill doers: for they shall soone bee cut downe like the grasse, and shall wither as the Greene hearbe. Trust thou in the Lord, and doe good, dwell in the Land, and verily thou shalt be fed. Againe, Wait thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherit that Land: when the wicked men shalt perish, thou shalt see. I haue seene the wicked strong, and spreading himselfe like a Greene Bay-tree: yet hee passed away, and he was gone: and I sought him, but I could not finde him. For notwithstanding, his worldly prosperitie of late, hee is suddainely gone downe into hell, and all his glory is defaced with him in his death: for why? the Lord hath spoken to him in his wrath, and vexed him in his fore displea'ure, when he exalted the horne of his Anointed, and placed his King on *Sion* his holy hill.*

CHAP. XXXVI.

The second generall part, containing the Reasons and
motiues perswading all men to follow the godly
husbandry: wherein is seene the reward
of Pietie, with the conclusion.

THE Lord God Almighty, as hee is the supream
King, the highest Lord, the Father eternall,
and the God of both heauen & earth, might iustly
by such his powerfull authority haue commanded
the Israelies, as in their dutifull obedience to
for righteousness, and to reape according to the measure
of mercy, without any other reason or respect. And
whereas hee might haue menaced and threatned
the disobedient with the fiercenesse of his iudge-
ments, as he did the Iewes, by the ministry of Sr.
Iohn the Baptist: as now the axe is laid to the roote of
the tree: and as Christ saith; Except ye repent, ye shall
perish. Howbeit, *such is the Lords vnspeakeable
mercie, that applying himselfe to mans capacitie
and weakenesse, rather like a father, then a King:
hee proposeth such reasons, & vseth such meanes,
as may rather gently allure and perswade them,
then in any sort terrifie, force, or compell them:
the which manner of inducement our Sauour
Christ, imitating his good Father, hath also vsed,
saying: Come vnto me all yee that traile and be heauie
laden, and I will refresh you: learne of me, for I am meek
and lowly in heart, and yee shall finde rest to your soules.

An Argu-
ment of
Gods great
mercie.

* See what
I haue said
hercof in
the Song
of the Le-
aned ton-
ching his
vineyard,
in I/sai. 5.
part. 1.

And

And of this kinde the Prophet *Hoseah* hath produced in number eight, whereof (as we wel obserue) The first is taken frō the conuenience of the time. The second, from the fit opportunity thereof. The third, from the consideration of his fatherly loue & affection. The fourth, frō the excellency of the things promised. The fift, from a comparison thereof, with the raine. The sixt, from the goodly maner of disposing therof. The seuenth, from the benefit of the same in such as receiue it. The eight, frō the consideration of his most gracious inclination and regard of his faithfull children, in that he commeth vnto them in his owne person, either to performe, or to see all things performed, according to the purpose of his promise, and their hearty desire. The first reason (as I said) is taken from the conuenience of the Time. There was a time of deuiation, a time of reuocation, or reuouation: a time of reconciliation, and a time of peregrination: of deuiation from *Adam* vnto *Moses*, of reuocation from *Moses* vntill the nativity of Christ: of reconciliation vnder the Gospell, and of peregrination for all men in this worlde. In and by euery which time, there was also, and is appointed vnto euery thing his season to be performed and effected vnder the Sun. The which neuertheless is often and much neglected by worldly men, whereof Father *Bernard* could worthily complaine: *Nil præciosius tempore, & heu nil hodie vilius inuentur*: nothing is more precious then time, & (alas) nothing in these daies is lesse regarded. The Iewes in the daies of *Hegge-* the Prophet, being willing by him to set on and

fur.

The first
Reason.
Time.
Iob. law.

in sermon,
ed. colar.

further the building of the Lords house, answered him, that *the time thereof was not then come*. To whom the Prophet replied: *Is it time for your selues to dwell in your settled houses, and the Lords house to lie waste?* Moreouer, that they might consider that their present dearth of corne, victualls, and other necessary things fell on them, as a iust plague for such their neglect of that house in the time appointed, hee added: *Consider your owne waies in your hearts: ye haue sown much, & brought in little: ye eate, but ye haue not enough: ye drinke, but ye are not filled: ye cloath your selues, but ye be not warme: and he that earneth wages, puts the same into a broken bagge.* But now, the Lord being gracious, will thin to obserue the time, as reason & equity require, the time for this businesse appointed by himselfe, & not after their wills, saying: *It is time, or the time is now come, wherein ye shouldest seeke the Lord.* Such a thing entendeth Salomon in his Canticle: *The winter is past* (saith he) *the summer is come, the voice of the turtle dove is heard in our Land: the like hath S. Paul to the Romanes, It is now time that ye awake out of sleepe: for the night is past, the day is come neere, and our redemption is nearer then when we first beleued.* And the Prophet Hoseah seemes to say in effect thus: *O yee of the house of Israel and Iuda; ye haue long enough, and too long sought after vanitie in the error of your minds: ye haue ploughed iniquity too many daies and yeares, ye haue bene as sheepe going a great while astray: and as prodigall sonnes haue wandred farre from your good fathers house: and the Lorde hath hitherunto in long suffering per-*

Cant. 3.
Rom. 13.

mitted you (as the good father permits his young childien) to play the wantons: for the which also he hath sometimes seuerely corrected you. Again, ye haue bin often called, long schooled, many times instructed in godlines: now, by this time ye should be no longer as children, but such as are grown to the yeares of wisdom & discretion. It is therefore meete & conuenient yee should know the time of your calling, to walke in a new life, as honestly, worthily & warily in a word, putting away the former conuersatiō of your lusts, ye should now serue the Lord in holines and righteousnes before him, and so redeeme the time, for the daies are euill, and the enemie is malicious and subtile, ever seeking to preuent & hinder you with his mischieses.

2. The fit
opportu-
nitie.

But to this yee are the more excited, when yee shall consider duly of the second argument, which is taken from the fit opportunity of this time, intimated by that periclle *whiles*, or *untill*; that is, *whiles the Lord commeth*, or *untill hee commeth*. Wherein wee finde a fit allusion to the natures either of those birdes which obserue their fit times in the yeare, as the Swallow, the Nightingale, the Storke: or to the manner of those husbandmen, which apprehend their seasons for sowing, reaping, and other workes of husbandry, as the opportunity is offered them: or to those prisoners in bands, who being guilty, and trusting to the mercie and lenitie of their king for pardon and deliuerance, wait the opportune time, and then gladly accept the same. Such a thing hath the Prophet, where hee saith: *Seeke ye the Lord whiles hee may be found:*

Isai. 55.

found: cal upon him whiles he is neere: the Psalmist admonisheth: To day if ye will heare his voyce harden not your harts. And Christ saith, Whiles ye haue the light walke in the light. Moreover, the Lord speaking of an especiall time, saith: I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. The which, S. Paul applying to this gracious opportunity, wherein the Lord did not only declare, but offer vnto the Corinthians & others, the effects of his loue, hee saith: *Now is that acceptable time, now is that day of saluation.* And this is that which the Lord graciously extendeth to his Saints, the which hee wold they should accept without delaies, for their good. This therefore obserued righteous Noah, when according to Gods commandement, he did not onely preach of Gods mercies 120. yeares to the olde world: but entered the Arke in the opportune time. The like obserued Abraham, whē he went forth of his own Country: Lot, when he departed frō Sodome: Moses, when with the Israelites he went out of Egypt: and Matthew, Peter, James, Andrew, Paul, and John, when they were called, they answered not, wee will first goe and burie our fathers, or bid them farewell which are at home, or goe see the farmes we haue purchased, or prooue the oxen wee haue bought: but they presently accepted the diuine grace without lingering or excuses. Thus, the five wise Virgins waited, and in the due time entered in with the Bride, when the foolish, neglecting the opportunitie, were shut out, with this saying: *I know you not.* And this should teach vs, to accept of the precious good

Psalm.

Isa. 49.8.

2. Cor. 6.

opportunity, the rather for that as in the same we shall finde rest to our soules, and bee blessed: So, in the neglect thereof, there is commonly found affliction and woe. For as Saint Chrysostome saide, *Chry. in Rabul cano. Tantae gratiae tuae non macerabam a totis oculis deo et gentes, chrismen autem penetrare non audent dicens.* Such is the long suffering or goodnesse of God, that hee greivously punisheth them which abuse it: and as to them which repents the same is euer found profitable: so to the obstinate & stubborne persons it offereth an occasion of more greivous punishment, and is according to that coniunction on the Iſraelites, saying: *As the Lord reioiced ouer you to doe you good, and to multiply you: so he will reioyce ouer you to bring you to nought, and ye shall be rooted out of the Land whither thou goest to enjoy it, if thou wilt not feare the Lord thy God.* This being well considered by the Prophet, and willing that the Lords children well aduised, should obserue the due time with her opportunity, he said: *It is time to seeke the Lord while he commeth:* as if hee should say, to serue him, to feare him, and to apprehend and accept his louing graces, then while he offereth the same.

3. The
Lords fa-
therly af-
fection.
Dy. nif.
Ar. op. ag.
in Calest.
hierarchia
cap. 1.

The third Reason is drawne from the consideration of that *Storage*, or most louing affection of a naturall father to his deare sonne. Wherein the Lord declares himselfe as a Father to his people: and therein, as wee see howe parents in many thinges preuent their children, and are willing and ready to pardon them before that euer they aske or seeke for pardon vppon their faulkes committed, beeing sorie that by their slidings they

they offer occasion of anger or correction: euen so (as the Prophet saith) *The Lord is very ready to forgive, and commeth forth unto them, to raine Righteousnes upon them.* This hath Christ expressed in the Parable of the good Father, and his prodigall Sonne. Where, the good father seeing his poore sonne comming towards him (yet a great way off, ranne forth to meete him: and yet before his sonne could open his mouth, to aske mercie, he prevented him with the tokens of his goodnes and fatherly loue. Of this grace and mercie of our heauenly Father, comming neare vnto vs; and so ready to helpe and embrace vs, with the armes of his loue, Saint *Augustine* in his holy Confessions, could meditate in this sort: *Gratia & misericordia Dei semper praeueniebant me; &c.* The grace and mercie of God did alway preuenie me: from many daungers it deliuered me: when I was sicke, it salued me: when I erred, it reduced me: when I fell downe, it vpraised me: when I was sorrowfull, it consoled me, &c. Thus; as the Lord seeth very sorrowfull, that we should sinne, to offend him and endanger our selues: so is he glad of our returne vnto him, as whereby we may be cured for our salutie. And knowing our necessities at all times, he doth often minister vnto vs, that whereof we haue need, albeit wee haue neither the knowledge, nor the readinesse of our selues, to ake or require the same at his hands.

The fourth Reason is taken from the excellencie of the benefite, or thing promised: for he saith, *that the Lord will come, and raine downe Righteousnesse* 4. The excellencie of the benefite.

1/a. 5. i.
Hof. 10.
Luk 15.

nisse vpon them that sowe for righteousnesse; and reape after mercies measure: which (indeed) is a great and excellent blessing of the Lorde on his Saints, as whereby they shall not onely haue a good reward, but with great abundance.

2
Righte-
ousnesse.

Heb. 11.

The second thing promised is, (as the wise man hath said) *Righteousnesse*: that is, the fruites, effects, and reward of Righteousnesse, by the figure *Metonomis*. Now, as we should perswade, that the promises of God are, *Tea*, and *Amen*: so his will is, that such as heare his word, and obey him therein, shall obtaine and retaine that which they faithfully desire, for his owne glory, and their benefite. Therefore he saith: *Aske and ye shall haue, seeke and ye shall finde, knocke and it shall be opened vnto you.* And *Blessed are they which hunger and thirst after Righteousnesse, for they shall be satisfied.* Therefore was it, as the Apostle saith, that the holy Fathers staggered not in faith, but stedfastly beleueed, that God would euer be as good as his promise. So ploughing for Righteousnesse, and seeking after goodnesse, we shall no doubt timely reape, and enioy the fruites thereof. Secondly, by this word, the Prophet pointeth to that increase of vertues which should entue our labours in the Lorde: by the same we are encouraged to diligence, and therein to regard how we may bee augmented: as that the five talents committed vnto vs, should by our godly exercises bee made tenne, and those tenne talents, twentie, neuer doubting of the rich bountie of the Lord, who,

as

as he vseth not to *quench the smoking Flaxe*, nor to
breake the bruised Reede, hee will accept that
 which we haue, and not condemne vs for want
 of quantitie, when wee endeuour in his feare
 to expresse the qualitie, and he will of his good-
 nesse giue a plentifull encrease vnto our labours.
 To this aymed Saint *John*, when he said, that *Iob* 1, 7.
 from his fulnesse we all receiue grace vpon grace,
 as the following of one vertue after an other in
 great abundance. And this is that which the Spi-
 rite alludeth vnto in *Apo: 22. Let him which is*
righteous, be yet more righteous, and let him which
is holy, be yet more holy. And this tendes to the per-
 fection of them which proceede from vertue to
 vertue, vntill they come to bee perfect men in
 Christ. This was obserued well in *Noah*, the
 Righteous, who (as it is testified by *Moses*) was
 Righteous in *perfections*, (for so the words signi-
 fie) to the which the holy Spowesse alludeth in
 her *shining garments*, being interpreted by Saint
John, to bee the *Iustifications or Perfections of the*
Saints. *Gen. 6.*

The second thing promised is, *Riches*, not
 of this worlde, but of God. The holy Apostle, *Apo. 22.*
 as alluding to *Salomon*, saith: that *Godlinesse is*
great Riches. Here is not onely Riches, but great
 Riches: and indeed, *Great is that Mysterie of Godli-*
nesse, hauing all the promises, both of this life,
 and of the life to come, as the Apostle witnes-
 seth.

The riches of this world is transitorie and vaine;
 but this is that, which being obtained, is of more
 value

value then all worldly treasures, the which they easily contemne, that haue this Iewell in possession. Therefore, as worldly men seeke after the riches of the world, the godly are incited and perswaded, to lay vp their treasures in heauen, in the which they haue and shall enioy with all *Societie, life, light, rest, peace, abundance of all good things, securitie, and eternitie.*

3
Honour. Thirdly, although in the former the fruite of Righteousnesse and reward of Pietie, is plainly expressed: yet *Salomon* addeth one other word, to ratifie and strengthen the same: saying, *They which follow after Righteousnesse and merite, shall finde Honour.* By the which he meaneth, not onely that ioynt commendation of good men for some laudable vertues, & the fauour of God in this world, honouring them which honour him: but also the *Glory* which shall be reuealed: of the which, as all the glorie of this world: so all the afflictions of this time are not worthy as *S. Paul* saith: neither the thing beeing of that high excellencie, can we eyther speake thereof as it is, nor comprehend the same in thought: passing indeede (as dooth that peace of God) all mans vnderstanding. But as the glory of *Christ Iesus* was extolled, in that the Father manifested him in the flesh, by the operation of his Spirit, in his mightie workes, and merits for mans saluation: and as the glory of the Father appeared in those his louing mercies declared towards men in his deare sonne *Iesus*: so doth the glory of man appeare first in this world, by that it pleaseth God to declare him, by his grace, iustified, sanctified,

Pro. 21.
21.

Ro. 8.

sanctified, adopted, called, elected and honoured in his Sonne Iesus. Next, in the resurrection, exaltation, and glorification of Iesus; who hath taken on him mans nature, and the same preserved and glorified, hath taken seise and possession for man in the kingdome of his Father. Thirdly, it shall be most apparant, when being set and placed on the right hand of Christ, in the great iudgement, wee shall not onely be commended in our labours done by faith, before both Angells and men: yea, in the presence of the most *High God*: but, being pronounced iust, and the blessed Saints of the Father, we shall receiue the honour of that his most glorious kingdome prepared for vs from the beginning.

The fift Reason is taken from the apt comparison with the Raine: by the which the former arguments are not onely confirmed, but amplified. *The Lord commeth to raine downe Righteousnes* *the Raine.* here: *Righteousnesse* is likened to the Raine, which commeth downe from heauen: and that as for many, so chiefly for these causes. First, for that the Raine cleanseth the aire from the corrupt vapours which rise of the earth. 2. The Raine of all other waters is the sweetest in taste. 3. It is more subtile and light then any other water. 4. It is pure without mixtures. 5. It watereth the barren earth, to make it fertile. 6. It giueth nourishment and comfort to the fishes in the Sea, and other waters. 7. It qualifyeth the force of fiers. 8. It makes the land tractable to the labour of the Husbandman. 9. It washeth cleane the waies wherein men trauell.

10. It commeth downe from aboue, and not from beneath. In semblable manner, *Righteousnesse* is of that nature, that it cleanseth the cogitations of men from noysome affections and studies: It is the sweetest solace of a godly mans minde: it easeth their consciences, which thereby discharged of the burthen of sinne, aspire to the heauens. It is not contaminated with the fantasies of vaine persons: nor the doctrines of deceiueable Hereticks. It giueth moysture to our barren natures, whereby wee yeeld forth fruite acceptable to the Lord. It asswageth the ardencie of mans concupiscence. It perswadeth both our bodies & soules to yeeld obedience both to the will and word of God. It cleanseth our conuersations, as whereby we may the better trauel to the harbour of health: And comming downe from the Lord, is of his Highnesse, made vnto vs an influence of his grace and goodnesse; as whereby wee be so seasoned and tempered, as we remaine acceptable vnto his glory.

6. The
manner
of bestow-
ing it.

Sixtly, the manner of powring downe these Graces, as Raine on the Earth, puts vs in minde of three principall Vertues in the Lord, which bestowes them: as first his large bountie: secondly, his fine liberalitie: thirdly, his exquisite wisdom. His bountie is apparant in his gift: his liberalitie, in the abundant largenesse thereof: and his wisdom in an orderly disposition. The gift is of his loue: his liberalitie of his abundant riches: and his wisdom of his eternall prouidence. He giueth, and that freely, without respect of any reward, or
any

any thing in man, mouing him therevnto. In his liberalitie hee giueth to euery man abundantly: yea, the very wicked are not left without the sense of his goodnesse, in that he sendeth forth his Raine to fall as well on them, as on his Saints. The Prophets are full of Metaphors, to set forth this the Lords liberalitie to men. Although therefore there was a time when the Prophet *Joel* threatned the disobedient with warres and troubles: in the which they should bee constrained to breake up *Joel. 3. 10.* *their Plough Shares into Swordes:* whereon should follow famine and ruine in the Lords anger. Yet the Prophet *Isay*, to declare this large liberalitie of the Lord, at an other time, prophesied, that the people should conuert *their Swordes into Plough Shares, and their Speares into Sythes: Isa. 2. 4.* for he would send them great plentie of fruites in the time of peace. Thirdly, as the Lord powres downe the Raine with an orderly dispositiō on the earth: so powres he forth the effects and fruites of righteousness on his people, after his diuine will in wisdom, as whereby euerie one hath enough thereof to societie, as the earth hath of the timely raine, when it fallēs thereon. Not of mans policie or power, but of his owne goodnesse, to whom it is lawfull to do as himself listeth, with that which is his owne.

The seventh Argument is taken from the benefit of righteousness in our selues: for he saith, *that hee will raine Righteousnesse on you: that is, on them which haue sowne vnto themselves for righteousness, or laboured for Pietie. Surely the* *7. The benefit is in our selues.*

Psal. 107.
37.

fruite of this Grace shall be our owne, if we seeke the Lorde after this method and rule. So said the sweete Psalmist concerning the godly: *Thou shalt eate the labour of thine hands.* Again, they sowe the fieldes, and plant Vineyards, which *bring forth unto themselves fruitfull increase*: for he *blesseth them, and they multiply exceedingly.* What Husbandman is he, which is not encouraged to labour in his field, if he once perswade in assurance, that he shall not onely haue great increase, but that the profit thereof shall be his owne? What Merchant man adventureth not on the raging Seas, with the more boldnesse, which hopeth that the gaines of his trauels, shall redound to himselfe? And truly so is that man animated and encouraged in his vocation, that hopeth for his proper commoditie, and reward of the same. So saith the Prophet to the righteous; *The Lorde will raine downe Righteousnesse*: that is, the full fruites and effectes of Righteousnesse *upon you.* As Christ said in his prayer to his Father: *I pray not for the world, but for them whom thou hast given me out of the world.* So saith the Lord by the Prophet: I say not, that those large Graces are laid vp of my loue, and so bestowed on the worldlings, which followe after their owne lustes in voluptuousnes and sinne (for these things appertaine not vnto them): but onely for the *Righteousnesse* which are exercised in the workes of Pietie, which haue laboured in my Vineyard, and therein borne the burthen and heate of the day: for it is meete (according to my promise) that by the merite of my Sonne, they now rest from their labours,

*To whom
Gods gra-
ces apper-
taine.*

labours, and haue a refreshing: yea, that they bee rewarded, and all their workes follow them in the glory of their Sauour.

The eight and laſt Argument is taken from the Lords kinde fauour vnto his choſen, and his loue. *8. The Lords kindeſſe and regard* ly regard of this buſineſſe to be performed, conſidered in this word, *He commeth.* For fiſt, in that himſelfe being ſo high and glorious, ſhould not onely reſpect man, but alſo vouchſafe to come vnto him, intimateth vnto vs, with what gracious kindnes, and kinde grace he embraceth his Saints. To this the Lord alluding by his Apoſtle ſaith: *Behold, I ſtand at the doore and knock: if any will open vnto me, I will come in and ſup with him, and hee with me.* *Apo. 3.* It is eſteemed no meane loue of a Prince, & grace of a ſubieſt, when the Prince vouchſafeth to come vnto his ſubieſt, reſting himſelfe vnder the cowering of his houſe: and ſuch is the Lords kinde loue vnto vs: and ſuch is our honour by his grace.

Next, hereof is gathered the great regard that the Lorde God hath of the performance of his word, and preſeruation of his choſen: for howſoeuer he hath riſen vp early, & ſent forth his ſeruants with a charge, not onely to worke, but to ouerſee, direct, and alſo to recompence the labourers with meete rewards: yet ſuch is his regard, that hee likewiſe commeth himſelfe, not onely to ſee the thing performed, but to effect it, or at the leaſt to ſupply by his powerfull hand, wiſedome & prouidence, that whatſoeuer hath bene found in them wanting or defectiue, according as himſelfe ſaith in the Prophet *Ioel: Behold, I worke a worke in your daies:* *Ioel. 2. Ael. 13.*

as if he said: howsoever the whole host of heauen be moued, and the inhabitants of the earth prouoked, and all my seruants are ready in their places to performe my word to them commanded: yet doe I my selfe worke all, neither are they able to effect or bring to passe ought without mee: yea, and I will see that the thing promised shall be surely performed & brought to passe in his due time. And this we must beleue & perswade, that as the Lord is good to *Israel*, so wil he of his louing affection bee present with *Israel*: that is, to the godly, to helpe them, to preserue them, and to benefite them with the rich treasures of his house: Lo, such is his goodnesse, and so large are his mercies vnto them which plough for righteousness, and reape after the method of mercie.

In regard whereof, let vs be excited and stirred vp in the right performance of this duty: let vs seeke the Lord in singleness of heart, and call vpon him with our voyce: let vs loue him aboue all things, and come vnto him: let vs be thankfull, and expresse our thankfulness in our humble and dutifull obedience vnto his most high Majesty, in the name of his sweete Sonne Iesus: to whom, with the holy Ghost, three persons in Trinitie, and one eternall God in vnitie, be praise, honour and glorie, for euermore. *Amen.*

F I N I S.